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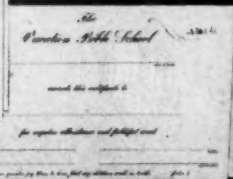
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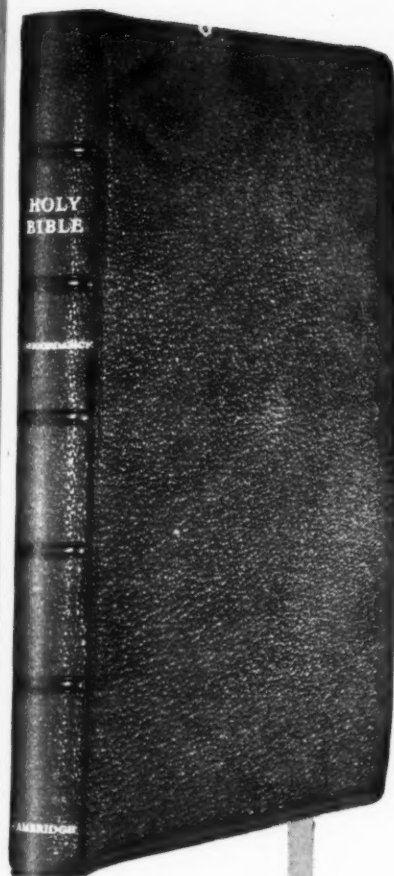
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## THIS MONTH

If you're like most readers, you appreciate Bible truth presented with warmth, freshness and application to your own needs and problems. These are qualities which led to the choice of Dr. Curtis B. Akenson's "The Way to Easter Faith" as one of this month's major articles.



Akenson

Dr. Akenson grew up in the First Baptist Church of Minneapolis, where he is now in his eleventh year as pastor. Prior to his joining its staff in 1942 as assistant pastor, he had filled two pastorates. He has also served on the teaching staff of Northwestern Schools in Minneapolis where he taught Bible and at Bethel College in St. Paul. Both he and Mrs. Akenson have contributed articles to *MOODY MONTHLY* in the past.

A most important article in this issue for many readers will no doubt be Dr. Norman B. Harrison's study, "And You Were There." For many years, both in personal ministry and through his writings Dr. Harrison has been introducing believers to the fact of their identification with Christ in His death and resurrection.

A graduate of Princeton, Dr. Harrison has served as a pastor and a missionary in locations ranging from Alaska to the West Indies. In recent years he has devoted his time to a teaching ministry covering some forty-six states.

As the author of the "His" series of Bible study books, his writings in book form have reached an estimated one million persons while his sixteen-page pamphlet, "The Way of Life" has been widely translated reaching an additional six million.



Seger

Two of the women authors in this issue also deserve a special introduction. One is Doris Louise Seger who wrote "Step Into Your Pastor's Shoes," the other, Jocelyn Reichel, author of the very excellent story, "Stars in My Crown." Interestingly enough, both have written on the basis of personal experience.

For fifteen years, Miss Seger has worked as secretary to Pastor Howard F. Sugden first in Jackson, Mich., later in London, Ont., and for the past two years at South Baptist Church in Lansing, Mich. Miss Seger, incidentally, sold her first "fiction piece" at the age of twelve, an experience which (with the fifty-cent check she received) helped launch her in her present part-time work of writing.

Mrs. Reichel is the mother of four who with their respective pets furnished much of the inspiration for "Stars in My Crown." Since submitting her story she has, with the enthusiastic support of her family, entered a teachers' college from which she hopes to be graduated by August '59.



# MOODY MONTHLY

THE CHRISTIAN SERVICE MAGAZINE

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Volume 57 • No. 8

WILLIAM CULBERTSON  
editor-in-chief

WAYNE CHRISTIANSON  
executive editor

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GRACE BOMAN, *production manager*

Alfred Campbell and Violet T. Pearson, *assistants to the editor*

Lawrence Zeltner, *assistant circulation manager*

### THIS MONTH'S COVER

We don't know her name, but it's not hard to see where she has been. And because her Saviour died and lives again, there is a life of faith within her reach far brighter than the Easter morning. "Thanks be unto God for his unspeakable gift" (II Cor. 9:15).



*covers by*  
H. ARMSTRONG  
ROBERTS

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MRS. WILLARD ALDRICH

## The Day Begins

Pogo was small and round and soft as he lay there in Mommie's lap, curled into a tight ball of kitten fluff. The cup of coffee had to be handled carefully lest any be spilled on him. Balancing her book on the wide arm of the chair, Mommie read more of the wonderful words of comfort and assurance.

It was early morning, not yet light, and the crackling fire in the fireplace lit up all the shadowy corners of the room. "Not quite time to awaken those sleepy heads," she thought, enjoying the special sense of quiet and aloneness. Alone, together with the Lord.

Pogo's brown face and little brown ears blended so beautifully with his creamy vest that Mommie paused to stroke his silky fur. "Just another one of God's beautiful bits of planning," she mused, enjoying this combination of two of her favorite colors. "Siamese cats really look as if the Lord had bits of left-over brown fur with which He whimsically trimmed all His cream colored cats. And then He tucked in specially loving little hearts."

Sipping her coffee while turning the page she read on, "Unto thee, O Lord, do I lift up my soul..." (Ps. 25). Yes, early in the morning sitting there by the fire holding one small brown cat, one may lift up his soul unto the Lord. And in the lifting there is confidence and quietness and rest.

"Remember, O Lord, thy tender mercies and thy loving kindnesses; for they have ever been of old..."

"Ever, yes ever," thought Mommie, mindful of His never failing care for the family. And not just the material needs supplied but also the heart needs. There are so many tokens of His loving thoughtfulness. Sometimes it's love we need more than things, and the Lord knows it. His whispered, "I am with thee," brings assurance again and again.

This monthly feature appears simultaneously in *Moody Monthly* and *The Doorstep Evangel*, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash. A collection of these articles is published in book form under the title, *Musings of a Mother*. Copies may be obtained for 35 cents each at your Christian bookstore or from the Moody Bookstore, 820 N. La Salle Street, Chicago 10, Ill. (Add 15 cents to mail orders for postage and handling.)

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The clock chimed the half hour, reminding her that the day was about to begin. "Pogo-boy, it's time to call the kids." Cocking an ear and stretching out his paws he quickly re-curved into a tighter ball. "That's just the way I feel, too, little one, but it's up and at it!"

With the kitten under one arm and a pile of clean towels in the other, she went upstairs first to Tim and Tad's room. "Oh Mother," groaned Tim, "Why did you call me! It's Jon's turn for barn chores today and Joe milks." Taddie leaped up, flinging his arms wide for a hug. "Oh Mommie, Mommie, Mommie!" he cried, his blue pajamaed figure jumping up and down on the bed.

Virginia and Net in their room, sprawled under the covers, stirred in protest curling into round balls for one last cat nap, so like Pogo. "Come on, gals, lunches to pack," reminded Mommie, heartlessly turning on the light.

And then Becky, sleeping warm and cuddly under the blue feather puff. "O.K. Beckola, time to roll." Not a sound. "Beck?" No answer. Turning back the covers, Mommie tucked Pogo alongside Becky who roused up enough to pull him close. "Your day to set the table, Bug," she remarked, turning to go down to the kitchen.

Before long the sun shot its golden rays up behind Mount Hood, sharply outlining that majestic peak. Mommie stood watching it a minute reveling in its beauty and praising the God who made it so.

Turning, she saw them there—the pajama clad youngsters lined up along the hearth warming their backs. They grinned at her and she smiled back wondering if they guessed how much she loved them.

Pogo howled from the kitchen to remind people that it was cat food time and he was not one to be kept waiting.

And so the day began. Nothing unusual—just an ordinary day, but really extraordinary, because the Lord was in it.

Moody Monthly April,



# NEWS REPORT

EDITOR, CHARLES T. LAMPMAN

worldwide news

for and about  
Christians

## PRESSTIME PARAGRAPHS

Special services in nine key cities of the U.S. were held last March 3, marking the beginning of a "year of dedication" among Moravians around the world. The 500th anniversary celebration of the denomination originally established in Bohemia includes a General Synod of the Worldwide Moravian Church to be convened at Bethlehem, Pa., beginning next August 13. It is the first General Synod to meet in the U.S.

Lutheran Bishop Ordass, restored head of the Lutheran Church in Hungary, will visit the U.S. later this summer. He will speak at the opening session of the Lutheran World Federation's Third Assembly in Minneapolis, Minn., next August 15.

## NEWSQUOTE of the Month

"... A few generations ago, and, in fact, even more recently, evangelicals were writing a great deal better than today.... But why are Christian writers not doing better today? To put it bluntly, there seems to be a short circuit between the Bible and most of our contemporary evangelical writing. We ought to be doing some of the best writing of the times simply because we are, of all writers today, nearest the Bible. But we are far from producing the best work. Why? Why is our supreme model, our authentic 'vision of greatness,' being thwarted in its communication, if not of greatness, at least of distinction to our writing?"

**Story Behind the Quote:** This observation appeared in "The Bible and the Christian Writer" (*Christianity Today*, Feb. 14, 1957). It was written by Dr. Frank E. Gaebelin, headmaster of Stony Brook School, and publisher of *Our Hope*.

Answers given by Dr. Gaebelin: (1) We simply do not know the Bible as well as we think we do—or as well as our predecessors knew it. (2) Many of us are not bringing to the Bible a truly Christian education. (3) The comparatively low estate of aesthetic appreciation among evangelicals today. (4) The supplanting of sound values by the world's methods of popularity and success may be clouding the influence of the Bible upon our writing. (5) Some of us have forgotten the scriptural principle of hard work. (6) An overconcern with the outward marks of scholarship.

## Increased Tempo of Preparation for New York Crusade

Next month the Graham Evangelistic Crusade opens in New York City. Almost one thousand churches—half of those in the area—have promised to support the effort. With only a few weeks to go before the crusade begins, work is centering at campaign headquarters overlooking Times Square where a staff of twenty persons, including the entire Billy Graham Evangelistic Crusade staff from Washington, D.C., are preparing for the crusade's opening May 15.

Ten metropolitan areas have been selected into which the Graham Team will go for Sunday afternoon rallies. A daily radio broadcast on radio station WABC, Tuesday through Friday of every week, will co-ordinate hundreds of cottage prayer meetings in homes throughout the metropolitan area. Prayer meetings in industrial plants, stores, shops, offices and other places of business are being held.

## West Point Chaplaincy Controversy Reaches Congress Again

A long-standing controversy over the tradition surrounding the chaplaincy at West Point Military Academy flared up again when a bill was introduced in Congress calling for the repeal of the existing statutory authority by which the President appoints a civilian chaplain to the post. The new bill would place the selection in the hands of the Army Chief of Chaplains. Since 1881, and by law since 1896, only Protestant Episcopal civilian clergymen have been assigned to the Cadet Chapel. (see N/R, *Mar. and Dec., 1954; Apr., 1955*)

The General Commission on Chaplains, which represents major Protestant denominations in their relations with the military chaplains corps, has agitated toward putting West Point on the basis of the U.S. Naval Academy at Annapolis or the U.S. Air Academy at Denver where regularly-commissioned military chaplains are appointed. Other religious groups also have urged that the civilian chaplaincy be abolished and that military chaplains be appointed on a rotating basis.

## Ex-Governor Calls on Churches to Use Influence

Alfred E. Driscoll, Governor of New Jersey from 1947 to 1954, told the National Council of Presbyterian Men at a three-day meeting in New York City that Christians fail to exert "proper pressures" on government. He said that during his tenure of office he was "polled by all kinds of pressure groups but never did the Protestant churches seek to influence my decisions."

Mr. Driscoll emphasized that he was not encouraging the churches to form lobbies. But he observed that church bodies might more frequently express their approval or disapproval of governmental actions. In this respect, he added, religion often fails to exert an influence for good. The Christian church, he declared, "carries more striking power and in the long run will have more influence than all of our great armies and all of our weapons of war."

Meanwhile, Mayor Francis J. Lawler of New Bedford, Mass., yield-

## FACES AND FACTS IN THIS MONTH'S CHRISTIAN NEWS



General Harrison (right) receives citation from BBI president, E. S. Graffam.



NAE's Dr. Ford (left) and Billy Graham discuss prayer plans for the Crusade.



Missionary Groesbeck receives welcome from leader of outlaw tribe in Mindanao.

• **JOHN C. BROGER**, associated with Far Eastern Broadcasting Co., and Deputy Director of Armed Services Information and Education Service, authored "Liberty Militant," a training program for the U.S. Department of Defense which won the top award of the annual Freedom Foundation Awards. Contributing to the winning of the award was a half-hour-long color motion picture "Liberty Militant" (Produced by Good News Productions) sponsored by International Christian Leadership, Inc.

• **WILLIAM WORTHY, JR.**, the Negro reporter who went into communist China in the face of State Department disapproval, arrived back in New York last February 11. He brought sad news with him concerning missionary Paul Mackensen, one of the seven Americans still held by the Chinese communists. Mackensen, according to newsman Worthy, has unquestionably been "brainwashed," and seeing him was "one of the most moving and tragic experiences I have ever had."

• **LT. GEN. WILLIAM K. HARRISON**, shortly before his return to Washington and retirement from the U. S. Army, was presented a citation from the Buffalo Bible Institute, Buffalo, N.Y., for "outstanding performance as a soldier and a Christian." The presentation was made in Balboa Heights Baptist church, Panama, while BBI president, Everett S. Graffam stopped there on a 30-day missionary survey trip into Central and South America (see photo above). General Harrison became executive director of the Evangelical Welfare Agency, Chicago, on March 1, succeeding Dr. Harold L. Lundquist, who resigned last January.

• **DR. GEORGE L. FORD**, executive director of the National Association of Evangelicals (see photo above) met with Billy Graham recently to discuss prayer plans for Graham's New York Crusade. The NAE prayer effort enlisted churches throughout America to pray for the campaign during their midweek prayer meeting, April 3, when the annual NAE convention is to devote one session to a midnight prayer meeting.

• **N. A. WOYCHUK**, executive director of Bible Memory Association, St. Louis, Mo., reported that eleven thousand persons from forty-seven states, nine Canadian provinces and twelve foreign countries are enrolled in the fourteenth annual Bible memorization course. Included in the total are some three thousand adults. The current course will end prior to next June when twenty-five weeks of camp in six areas of the U.S. will be given to each youth or adult who memorizes one hundred and fifty selected Bible verses.

• **ROBERT A. WALKER**, editor of *Christian Life* maga-

zine, reports that more than one hundred Sunday schools won honors in the Eighth International Sunday School Attendance Contest sponsored by his periodical. (Item: Grand prize winner was the First Presbyterian church, Bremerton, Wash., which won a 48-passenger Sunday school bus and a Flying Seminar all-expense tour to the Holy Land for Pastor Wilbur Scafe.)

• **JOSEPH HEMPHILL**, for eight years assistant to Dr. Ralph Stewart, then pastor of the San Gabriel Union Church, San Gabriel, Calif., has been unanimously called to the pastorate left vacant by Dr. Stewart's death last October. A native of Ashville, N.C., Mr. Hemphill is a former Marine and a graduate of Bob Jones University. Prior to coming to the San Gabriel Church he pastored a church in Weaverville, N.C., and carried on evangelistic work.

• **WALTER GROESBECK**, superintendent of Free Methodist missions in the Philippines, has successfully contacted the Magahats, an isolated mountain tribe on the island of Mindanao. Through his efforts a reconciliation has been brought about between the government of the province and this tribe, known as "the killers." With a guide and interpreter, Mr. Groesbeck went through almost impassable gorges and scaled cliffs where at times climbing was by footholds on chipped-out steps to reach the outlaw tribe. When they arrived, they found the leader, Datu Taglion (see photo above), and his men friendly and responsive to teaching. Families are moving down into the valley where the children can attend school, and already converts are reported among them.

• **JOHN EDWARD BROWN, SR.**, founder of John Brown University, died on February 13 at the age of 77. He was active in the management of a number of other schools and in several radio stations including KOME, Tulsa, Okla.; KUOA and KUOA-FM, Siloam Springs, Ark.; and KGER, Long Beach, Calif.

• **MRS. HELEN (MA) SUNDAY**, widow of Evangelist Billy Sunday, died in Phoenix, Ariz., on February 20. She was suffering from lung cancer and a heart ailment. She had been in a critical condition for five weeks before her death.

• **CLARENCE EDWARD MACARTNEY**, former moderator of the General Assembly of the Presbyterian church in the U.S.A. and author of many volumes, died at his home on the campus of Geneva College, Beaver Falls, Pa., at the age of 77. (Item: While pastor of Arch Street Presbyterian church, Philadelphia, about 1914, he was one of the first preachers in the country to have his sermons broadcast by radio.)

ing to what he termed "the voice of the church," urged his Licensing Board to rescind a two-week-old city law permitting dancing each night in all cafes, taverns, hotels and clubs. The mayor prevailed on the board members to reverse their stand after he was "deluged" with letters and telephone calls

from clergymen and laymen who objected to the dancing for moral reasons.

Elsewhere, the church-state relationship has taken on a new dimension, namely, the close watch by state-church groups of state governments. Particularly, the New York State Council

of Churches and the Southern California Council of Churches have released "manifestos" stating their positions on state legislation. Both councils called on their respective state lawmakers to support bills that would curb (but not bar) alcoholic beverages, tighten anti-narcotics laws and strengthen rehabilitation programs for drug addicts, and reform penal procedures. Both would abolish capital punishment in their states.

Specific concerns for the differing problems of the two states were also reflected in the manifestos. California registered concern for American Indians, an important minority group in California. The New York manifesto called for opposition to "commercialization" of Sunday. The councils in both states have legislative or public affairs committees that will follow up these official pronouncements to see what their respective lawmakers do about them.

### Civil Marriage Permit Denied Spanish Couple

First applicants for a civil marriage since the Spanish government issued a new decree last October (see N/R, Feb., 1957), a Baptist pastor and his fiancée were refused a permit.

Under the new edict, Spanish couples seeking permission to contract civil marriage must prove that they do not profess the Roman Catholic religion, submit signed declarations to this effect and an affidavit as to their reasons for wanting to celebrate their marriage in this form. Certificates indicating where each has lived during the last two years must also be shown.

The application was lodged with the municipal officer of Villaverde, who referred the matter to the local Roman Catholic diocese for an opinion. The Archbishop of Madrid-Alcala replied: "In spite of the fact that the applicants declare they have abandoned the Roman Catholic Church, although they certify that they were baptized, they cannot validly contract marriage except in its canonical form."

The couple is considering a possible appeal against the decision of the municipal authority.

### Evangelical Statistics Raise Japanese Controversy

Plans to celebrate the 100th anniversary of the coming of Protestant missionaries to Japan have been snarled by a controversy over how many Christians there are in Japan and how many of them are evangelical in doctrine.

The controversy has arisen because American missionary Kenny Joseph noted in March, 1955, that evangelicals had been ignored in a United Church of Japan survey (see N/R, June, 1956). Turning pollster himself Joseph compiled his own set of statistics. His tally of evangelicals in Japan: 107,073 baptized church members; 1,302 ordained pastor-evangelists; 668 unordained full-time workers and 178,848 unbaptized adherents. They meet in 1,619 organized churches and in 1,249 other types of unorganized meeting places.

Until Joseph made his tabulation the only statistics available indicated that there were 512,450 Christians in Japan. This total included: 285,022 Protestants; 193,724 Roman Catholics and 33,704 Orthodox. (The same survey estimated there were 3,747 Christian churches: 3,072 Protestant, 575 Roman Catholic and 100 Orthodox.) These figures represented only baptized church members reported to the education ministry and did not include non-church movement adherents who were born-again nevertheless. Then, too, "seekers" (primarily Bible students) were not counted.

Joseph, editor of *Japan Harvest*, contacted some 69 Japanese groups and 90 missionary organizations. They were all known to be made up of evangelicals, not affiliated with the United Church and, therefore, not included in the official census.

### Mission in Korea 50 Years Has Built 500 Churches

This month special commemorative celebrations will be held in Korea by representatives of the Oriental Missionary Society which is marking the 50th anniversary of its work there. Representatives from Australia, New Zealand and the U.S. will participate in the special services.

From Korea, OMS missionary J. Elmer Kilbourne, reported: "Our 50th year will see the erection of our 500th church and a special memorial building which will be a tabernacle and headquarters built to the memory of Cowman and Kilbourne

who were founders of the work. The publication department will be publishing an annual of our fifty years history here. These are the material aspects of our 50th anniversary plans. However, our greatest concern is for the ministers' conferences which will be the major celebration. We anticipate having some 400 ministers and evangelists of our churches throughout South Korea meet for this conference. As our greatest need is a spiritual one, we covet your earnest prayers for revival throughout the churches of this land."

### Editor Cites Problems of Capital Pastors

All of the problems in Washington, D.C., are not political, according to Casper Nannes, religion editor of the *Washington Star*, who claims that there is "a diversity of church life not to be found elsewhere" in our nation's capital. Speaking to newsmen of the Southern Baptist Association meeting in Washington recently, Nannes, who is also president of the Religious Newswriters Association, illustrated several elements of this different pattern of church life.

Among the problems: (1) An annual membership turnover of 40 to 50 per cent—"Washington is a city of temporary people." (2) Regular church attendance and support by people who do not move their memberships from their former home towns. (3) Heavy tourist support. The pastor of a prominent Washington church, said Nannes, indicated 40 per cent of his church budget came from visitors to his church services.

### Roundup of Significant News Briefs

A record total of over 5,200,000 Bibles and scripture portions were published in 1956 by the British and Foreign Bible Society, according to a report from London. This was 50 per cent more in tonnage and 68 per cent more in total number of copies than the previous year.

\* \* \*

A joint resolution to include the name of God in the West Virginia constitution is pending in the State Senate, after having been unanimously approved by the House. (Item: West Virginia is the only state that does not recognize God in its constitution.)

\* \* \*

Evangelical church leaders in Germany are fearful that their Church Day Congress scheduled to be held in Erfurt, in the Soviet Zone, will have to be postponed. Soviet authorities withheld permission for the rally so long that it was felt that there would not be sufficient time to make arrangements for the event if it did come. Some 400,000 Protestants from all parts of Germany attended the congress in 1954 in Leipzig, also in the Soviet Zone. Similar congresses have been held annually since 1949.

\* \* \*

Jordanian authorities have declared that Greek Orthodox Metropolitan Isidoros of Nazareth is *persona non grata* and has withdrawn his permit to enter Jordan territory. The action came after the church leader had denied Egyptian reports that Israeli forces had looted the historic Orthodox monastery of St. Catherine at Mount Sinai. The Egyptians had claimed that when the Israeli forces captured the Mount Sinai area they looted it before withdrawing by order of the UN, but Metropolitan Isidoros said this was not true. In a statement at Jerusalem he said, "I am no politician. I am interested only in the truth. My church was greatly relieved to find that the Mount Sinai monastery was untouched, and naturally I said so publicly."

\* \* \*

In Spain, a 10-year-old boy has become the latest pawn in the struggle of that country's tiny Protestant minority for civil rights. According to recent Madrid reports, relatives of Moses Campos Perez had won a plea to have the Madrid Juvenile Court reconsider the lad's case one year after he had been forcibly removed from a Protestant boarding school and placed in a Roman Catholic institution. For the first nine years of his life, Moses had been brought up by a Protestant grandmother and aunt. One month after he had been placed in a boarding school, he was removed by civil authorities and made a ward of the court. Efforts of relatives to regain control of the child through appointment of a legal guardian were rebuffed when the court declared the guardian unfit because he did not profess the Roman Catholic religion.



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by bill pearce



Now, this is different! We'll just "cue up" this Sing-spiration 45 rpm EP record, and let the artist introduce himself and the records' participants. Ready . . . "Ladies and gentlemen, this is Merrill Dunlop

speaking. Ordinarily we are in the field of musical evangelism, traveling in the U. S. and Canada. At this moment, however, it is our privilege to fellowship with you by presenting some of our songs of the gospel inspired by the Bible's truths and reality. Present also are a group of sixteen of my musical friends which I call the Radio Choristers, ably accompanied by Miss Evelyn Goodman at the organ. And now it's "All Day Long, My Heart Keeps Singing."

Then follows ten of Mr. Dunlop's better known songs, done in a youthful manner by the Radio Choristers. Songs like *Heaven Must Be Wonderful*; *O the Rose of Sharon*; *Contentment in His Love*; *The Bible Says If I Believe*; *Lord, I Want a Diadem*; *My Sins are Blotted Out and They are Waiting*. These are the types of songs to which young people are attracted.

This group of MERRILL DUNLOP'S GOSPEL SONGS (F80H-7522 and 7524) is very refreshing. The whole production is on the order of a radio program. It moves right along, with some solos, Merrill himself taking *The Bible Says* through once in a rather scintillating way.

The only number that didn't quite hit with me was the missionary song, *They Are Waiting*. The words are very pointed, yet the music is so fetching with its own Latin American tempo and melodic pattern that I almost got carried away from the words. However, if you like the record player going in the morning while you're busy "getting read," just put both these 45's on and let them go. Mr. Dunlop is very talented. I'm happy to see that he's on record now with his own compositions all done up in such a pretty musical package for us.

Here's a group that's about as close to most of us as the very homes we live in. This is a real household sound, so let's turn an attentive ear for a moment or two to those four nautical men of song, the Haven of Rest Quartet, also known by millions as the crew of The Good Ship Grace, accompanied on the pipe organ by Lorin Whitney. There is not much variety in this quartet's approach and treatment of songs. I feel that the second tenor really holds the voices together "pitchwise." I'd appreci-

ate a bit of shading now and then. These things, however, are not detrimental to the universal appeal of this group.

There's a slight over-all sound of sadness to their singing, which characterizes the style. I've always liked this group. They make contact with the listener for the most part. In the *Cool of Evening* is new to me; very nice. The standards, *Some Golden Daybreak*, *Blessed Assurance*, *Nothing Between*, *Pass Me Not and But This I Know*, are always appreciated. I think I'd select as my favorite of all the songs herein the one entitled, *Deeper*. It reached me. So—we review this copy of THE HAVEN OF REST QUARTET, and submit the album to you with pleasure.

Like cool water and a refreshing breeze on a sultry day is the oasis of sound that reaches my ear at this point. Before I mention anything specific about this particular recording, I'd advise you to put it on your list and get one at your earliest convenience. I'm almost certain I'll be able to say, without having to eat my words, that you'll love this recording of HYMNS AND GOSPEL MUSIC OF THE CHRISTIAN FAITH (Christian Faith Recording LP-1291), featuring the harp with orchestra directed by Ralph Carmichael. Its attractive cover alone invites you to explore the lovely gems of melodic orchestration which form its contents.

What a pure, sweet effect the harp creates! Flowing around this central instrument are delicate shadings of flute, strings, French horn, oboe, vibraharp, etc. Right now, I'm half way through the record for the "umpteenth" time. They're playing *What a Friend*, with sensitivity and delicate beauty. Then into *Rock of Ages*, followed by *Hiding in Thee*; *Jesus Saviour*, *Pilot Me*; concluding with my favorite in this album, *The Haven of Rest*. These and six more are all well known and much loved hymns and gospel songs. I take my hat off to Ralph on these arrangements!

This is a good album to play at the close of a day, when you have the time to just sit down and listen. I think it will not only soothe your nerves, but the meaning of these musical testimonies will be a tonic to your soul. If you're like me, you'll be listening to them over and over again—at least, until next month about this time when we'll stop by with more records and reviews.

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## Golden Nuggets

for Bible Students

By KENNETH WUEST

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### THE RICH MAN AND THE BEGGAR

For more light on the Word, compare the following expanded translation of Luke 16: 19-30 with the Authorized Version.

Now, there was a certain rich man. And he was in the habit of clothing himself in purple and fine linen, living luxuriously and in magnificent style every day. And a certain beggar named Lazarus had been flung down carelessly at his gateway and was still there, full of ulcerated sores and eagerly desiring to be fed with those things which fell from time to time from the table of the rich man. Yes, even the dogs, coming, went to licking his sores.

And it came to pass that the beggar died and was carried off by the angels to become a partaker of blessedness with Abraham in paradise. And the rich man also died and was entombed. And in the unseen world of departed human beings, having lifted up his eyes, being in torments, he sees Abraham afar off, and Lazarus enjoying the blessedness of paradise with him.

And he himself cried out and said, Father Abraham, be sympathetic towards my misery and do something for me at once, and send Lazarus directly in order that he may dip the tip of his finger in water and cool off my tongue, because I am in anguish in this flame.

And Abraham said, Child, remember that you received back your good things in your life, and Lazarus likewise the evil things. But now in this place he is being refreshed and cheered, but as for you, you are in anguish. And in all these regions, between us and all of you a chasm, a great one, has been placed permanently in order that those who desire to cross over hence to you may not be able to do so, and that they may not pass over to us from that place.

Then he said, I beg you, therefore, father, to send him to the home of my father, for I have five brethren, in order that he might testify to them, to the end that they themselves also may not come into this place of torment.

But Abraham says, They have Moses and the prophets. Let them hear them. But he said, By no means, father Abraham, but if someone from those who are dead would come to them, they will repent. But he said to him, Since Moses and the prophets they are not hearing, not even if someone out from among those who are dead should arise will they be persuaded.

The present series of "Golden Nuggets" is available in the author's new book, The Gospels, An Expanded Translation (Eerdmans, \$3.50).

April, 1957



## African Church Leader Visits Holy Land

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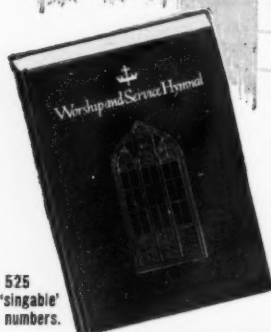
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## Our Moody Readers

### Whose Self-Life, Yours or Mine?

Just finished reading George Mundell's article on "God's Sandpaper and the Self-Life" (Jan.). The example used about the neat mother and the ill habits of her family . . . is not acceptable to me as an illustration.

If I'm not to blame my loved ones for such thoughtlessness, I surely don't feel right in blaming God. I believe the Lord wants "self to die," but I don't believe other members of the family should be excused from being orderly because the Lord wants me to be patient. The sandpaper can rub a little on them, too.—Mrs. John S. Congdon, Portland, Ore.

The article is one of the finest. I would surely like to see it in tract form.—Edmund Nelson, Columbus, Ind.

I was discouraged and depressed, due to circumstances beyond my control. After reading [it] a second time the burden was lifted and I was able to say, "Thank you, Lord."—Mrs. Nellie Johnson, Chicago, Ill.

I found that revelation of God's ways very, very helpful. Praise the Lord for servants like Mr. Mundell.—Velma Herd, Hillsboro, Ore.

### Concerning the Hoxsey Cancer Clinic

On page 51 of the February 1957 number of M/M you have an item entitled, "Cancer 'Cure' Exposed," giving the Food and Drug Administration's condemnation of the Hoxsey Cancer Clinics in Dallas [Tex.] and Portage [Pa.]. May I say that I believe you have done these clinics and their founder, Harry M. Hoxsey, grave and unwarranted damage? And again that I doubt that the pages of a religious magazine are the proper place for such an item?

I am writing to you as a minister who personally knows more than ten people who have gone to these clinics with cancer and have been cured, among them my father and one man in our area holding the medical doctor degree.

I have watched organized medicine in its fight against Dr. Hoxsey for twenty years, and the action which the Food and Drug Administration has taken against him amounts to legalized libel; i.e., they have declared his treatment worthless and as a government bureau are not subject to the laws of libel and slander.

I am enclosing some materials which give information concerning the clinic. In addition I would suggest that you read, "You Don't Have To Die," by Harry M. Hoxsey, copyright 1956 and published by Milestone Books, Inc., N.Y. Also check into the legislative records of the states of New Hampshire, Texas, Oklahoma, Pennsylvania, and of the United States Senate. This thing has not been done "in a corner."

I realize that the "best authorities" do not recognize this "cure," but let us remember that the "best authorities" did not recognize our Saviour either. Nor any other truly great man until after

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Moody Monthly

his death.—C. P. McCoy, Mutual, Okla.  
In the interests of fairness, we are glad to publish Reader McCoy's letter as typical of the reaction of many readers.

#### And Format-wise . . .

Three cheers for the January issue of M/M! It's the best job of putting a magazine together I've seen in a long time . . . remarkably different . . . a real success.—Carl E. Nazor, Shelby, Ohio.

I like it! The new M/M, I mean. No more "jumping"—that's a blessing when the only time you get to read is the lunch hour. Having to flip pages back and forth over a bowl of soup is annoying!—Evelyn Watkins, Camden, N.J.

Ever since I first looked inside . . . and discovered the change in presentation of materials I meant to write and express my delight. Only two weeks previous I mentioned my wish that magazines would not play so much hopscotch in placing continued sections of articles.—Charles M. Shayne, Millersville, Pa.

#### However . . .

After taking the M/M for eleven years I can't help but feel it's not as good as it used to be. Why not have a few good studies on the different books of the Bible instead of articles about people, or novels? We can get that kind of thing in other magazines.—Mrs. Anna Schenk, Republic, Mich.

#### Better Late Than Never

This is rather "late in the day" to write about an article that appeared in the June '56 M/M, but I got such a blessing out of it and it so expressed my own feelings that I want to comment on it. The article was "Feed My Sheep" [by S. E. Nothstine]. I said many inaudible "Amen's" while reading it.

Under most of the present day preaching, I am beginning to wonder where the shepherds think the "sheep" are going to get their food. There is so little expository preaching, and one would think that the saints were out of the picture.

I realize that there needs to be a warning to the sinners, but we "saints" get awfully hungry sometimes for a square meal.—Anna Van Otterloo, Holland, Mich.

#### Jots and Tittles

Your "Heaven's Christmas Tree" [Dec.] sure was soul thrilling. Give us more, rather than fun and advertisement.—J. W. Riffe, Point Pleasant, W. Va.

For books and records, I like to see if [you] recommend before buying.—Mrs. Louis M. Whitmyer, Elkhart, Ind.

The Bible messages refresh our souls.—Rev. and Mrs. Howard Weyant, St. Pierre, Martinique, F.W.I.

We used your 1956 Christmas program (Ellen McKay Trimmer's "Three Gifts of Christmas," Oct.), and all who saw it were much pleased with the theme and manner of arrangement.—Mrs. Nellie Marberry, Knoxville, Tenn.

April, 1957

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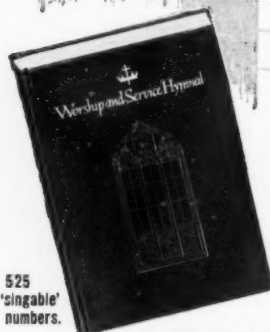
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## Our Moody Readers

Whose Self-Life, Yours or Mine?

Just finished reading George Mundell's article on "God's Sandpaper and the Self-Life" (Jan.). The example used about the neat mother and the ill habits of her family . . . is not acceptable to me as an illustration.

If I'm not to blame my loved ones for such thoughtlessness, I surely don't feel right in blaming God. I believe the Lord wants "self to die," but I don't believe other members of the family should be excused from being orderly because the Lord wants me to be patient. The sandpaper can rub a little on them, too.—Mrs. John S. Congdon, Portland, Ore.

The article is one of the finest. I would surely like to see it in tract form.—Edmund Nelson, Columbus, Ind.

I was discouraged and depressed, due to circumstances beyond my control. After reading [it] a second time the burden was lifted and I was able to say, "Thank you, Lord."—Mrs. Nellie Johnson, Chicago, Ill.

I found that revelation of God's ways very, very helpful. Praise the Lord for servants like Mr. Mundell.—Velma Herd, Hillsboro, Ore.

### Concerning the Hoxsey Cancer Clinic

On page 51 of the February 1957 number of M/M you have an item entitled, "Cancer 'Cure' Exposed," giving the Food and Drug Administration's condemnation of the Hoxsey Cancer Clinics in Dallas [Tex.] and Portage [Pa.]. May I say that I believe you have done these clinics and their founder, Harry M. Hoxsey, grave and unwarranted damage? And again that I doubt that the pages of a religious magazine are the proper place for such an item?

I am writing to you as a minister who personally knows more than ten people who have gone to these clinics with cancer and have been cured, among them my father and one man in our area holding the medical doctor degree.

I have watched organized medicine in its fight against Dr. Hoxsey for twenty years, and the action which the Food and Drug Administration has taken against him amounts to legalized libel; i.e., they have declared his treatment worthless and as a government bureau are not subject to the laws of libel and slander.

I am enclosing some materials which give information concerning the clinic. In addition I would suggest that you read, "You Don't Have To Die," by Harry M. Hoxsey, copyright 1956 and published by Milestone Books, Inc., N.Y. Also check into the legislative records of the states of New Hampshire, Texas, Oklahoma, Pennsylvania, and of the United States Senate. This thing has not been done "in a corner."

I realize that the "best authorities" do not recognize this "cure," but let us remember that the "best authorities" did not recognize our Saviour either. Nor any other truly great man until after

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Moody Monthly



his death.—C. P. McCoy, Mutual, Okla.  
In the interests of fairness, we are glad to publish Reader McCoy's letter as typical of the reaction of many readers.

#### And Format-wise . . .

Three cheers for the January issue of M/M! It's the best job of putting a magazine together I've seen in a long time . . . remarkably different . . . a real success.—Carl E. Nator, Shelby, Ohio.

I like it! The new M/M, I mean. No more "jumping"—that's a blessing when the only time you get to read is the lunch hour. Having to flip pages back and forth over a bowl of soup is annoying!—Evelyn Watkins, Camden, N.J.

Ever since I first looked inside . . . and discovered the change in presentation of materials I meant to write and express my delight. Only two weeks previous I mentioned my wish that magazines would not play so much hopscotch in placing continued sections of articles.—Charles M. Shayne, Millersville, Pa.

#### However . . .

After taking the M/M for eleven years I can't help but feel it's not as good as it used to be. Why not have a few good studies on the different books of the Bible instead of articles about people, or novels? We can get that kind of thing in other magazines.—Mrs. Anna Schenk, Republic, Mich.

#### Better Late Than Never

This is rather "late in the day" to write about an article that appeared in the June '56 M/M, but I got such a blessing out of it and it so expressed my own feelings that I want to comment on it. The article was "Feed My Sheep" [by S. E. Nothstine]. I said many inaudible "Amen's" while reading it.

Under most of the present day preaching, I am beginning to wonder where the shepherds think the "sheep" are going to get their food. There is so little expository preaching, and one would think that the saints were out of the picture.

I realize that there needs to be a warning to the sinners, but we "saints" get awfully hungry sometimes for a square meal.—Anna Van Otterloo, Holland, Mich.

#### Joys and Titles

Your "Heaven's Christmas Tree" [Dec.] sure was soul thrilling. Give us more, rather than fun and advertisement.—J. W. Riffe, Point Pleasant, W. Va.

For books and records, I like to see if [you] recommend before buying.—Mrs. Louis M. Whitmyer, Elkhart, Ind.

The Bible messages refresh our souls.—Rev. and Mrs. Howard Weyant, St. Pierre, Martinique, F.W.I.

We used your 1956 Christmas program (Ellen McKay Trimmer's "Three Gifts of Christmas," Oct.), and all who saw it were much pleased with the theme and manner of arrangement.—Mrs. Nellie Marberry, Knoxville, Tenn.

April, 1957

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# Editorials

## Behold the Cross

There are two aspects of truth concerning the very significant events associated with Easter. One has to do with the relation of the death and resurrection of the Lord Jesus Christ to the believer himself. Herein is the foundation for victory, fruitfulness and power.

The other aspect of Easter has to do with the relation of the Lord Jesus' death and resurrection to others. Awareness of this relationship is the basis for a burden for the lost, the beginning of vision for service.

It is a tragedy when one accepts the provision of Christ for eternal life without going on to grasp God's full resources for present living. But it is almost no less a tragedy that many a believer who has discovered the joyous power of resurrection life, still fails to see the meaning of the cross with respect to God's love for others.

"God so loved the world . . ." All God's purposes point to the cross and the resurrection for men. The heart of God longs for the lost. Does our heart share the burden? May the Holy Spirit burn the cross into our lives and thinking!

## Ytinasi and the Natural Man

An amusing incident occurred not long ago in an art show in one of our great cities where a collection of paintings was on display.

A newspaper reporter out after a story took a rough piece of cardboard one of the artists for his paper used to wipe his brushes on, added the name "Ytinasi" to it, put it in an impressive frame, dangled an old newspaper convention ribbon from the bottom, and hung it surreptitiously on one of the walls among other works of modern art. Then he waited in high glee to jot down the comments of the various art lovers as they passed by.

Needless to say, some of the comments on the "picture" were devastatingly funny. For example: "Ytinasi—a Japanese artist, no doubt." "Sounds like Chinese, although I never heard of him." "A powerful bit of painting." "Strong. Very strong." "He paints from the heart." And so on.

The O. Henry twist in the story the next day was that "Ytinasi" was simply "insanity" spelled backward.

We are impelled to marvel not only at the lengths to which a newspaper man will go to get a story but at the heights—and depths—to which esthetic appreciation can carry the unwary venturer into the never-never land of modern art.

But for the spiritual mind there is more to learn from this incident, namely that all around us are people who fail to distinguish between God's truth and the devil's lie. Take a phony philosophy, add a name and a frame and a little pink ribbon, and thousands will flock to your standard. The natural mind will choose trappings to simplicity every time. It much prefers gingerbread to the unleavened bread of sincerity and truth.

But when a man receives Christ his whole philosophy undergoes a complete change. In that moment of revela-

tion he sees things as they are. For the first time in his life he comes face to face with reality. And if he continues to let God have His way, all his experience thereafter is one glorious adventure in the realm of truth. "Then shall we know, if we follow on to know the Lord" (Hos. 6:3).

## Our "Troubled" Sunday Schools

Sunday school workers in general, and those in some of the more effective Sunday schools across the country in particular, may be pardoned if they are indignant at the overall picture painted by the recent *Life* magazine article, "Our Troubled Sunday Schools."

The author is Wesley Shrader of Yale Divinity School and a former pastor. In his thinking Protestant Sunday schools throughout the U.S. are often nothing more than a "glorified baby sitting service," or a "place where children listen to grotesque stories" or "a Sunday morning social hour characterized by a considerable amount of horse-play."

Anyone familiar with the work will concede at once that the Sunday school must face up to several important deficiencies. But the total view presented by "Our Troubled Sunday Schools"—if meant to apply to evangelical organizations—is in rather fuzzy focus for at least three reasons.

One is, of course, that the author fails to recognize the fact that Sunday schools in liberal churches are not the same as those supported by evangelical groups. This does not mean, of course, that evangelical schools are more effective in every way, but it does mean that weaknesses and strengths are different.

A second point worth noting is the lack of reference to the Sunday school's compartment structure. Because of departmentalization, a weakness may exist at various points without great damage to the entire school. Certain general—and serious trends—may be noted throughout an entire Sunday school, but the "compartment" structure keeps the ship afloat.

Most important of all, the article fails to note that the Sunday school is an instrument in God's hands. Teachers may lack training but they have the Word of God. Educational standards may be wanting, but the Holy Spirit is there each Sunday morning and so something at least is being done.

Too often, it is true, Sunday school workers have stopped right there. But this should never be. Sunday schools should be concerned about using sound methods of Christian education and meeting the obvious weaknesses which exist. Thus the *Life* article, in spite of the effect it may have on public confidence, may accomplish some small good. This will be true if it helps Sunday school workers see again the need for getting down to business in every way, for providing better training, for using better methods. Certainly it should remind us all that Sunday schools, like other phases of Christian work, are continually under scrutiny and not always by those who see with understanding.

## TV and Christian Ethics

It goes without saying that many TV "westerns" and crime stories are doing irreparable damage to the moral life of our young people. Everybody knows that. But there is one virtue—if it can be called that—about most of these lessons in brutality. You at least know them for what they are, and you can refuse to let them into your home. It means learning to discriminate between the evil and the good and making the right choices, but that's a principle which holds in every area of life.



A more insidious danger, it seems to us, is this constant "planting" of TV beer and wine commercials closely adjacent to telecasts pointed to young people.

Some startling figures on this have been gathered by an independent commercial recording company in a recent survey. They found—and it is well documented—that in one community served by seven TV channels an average of 19, and as many as 27, daily spot announcements were given plugging the sale of beer and wine. And this happened during the late afternoon and early evening hours when children usually are watching.

More than that, these announcements were so placed in relation to highly recommended children's programs as to seem almost a part of the program itself. All this, of course, is in direct violation of the ethical code subscribed to by the National Association of Radio and Television Broadcasters.

We had a personal experience of this not long ago while viewing a TV play in the home of Christian friends. Children were also present. It was a wholesome story in the main, and we all enjoyed it. But the play was no sooner over than a catchy jingle, a clever cartoon and an appealing announcement promoting the sale of beer were presented—all highly entertaining, and designed to catch the eyes and ears of young people. Embarrassed, our hostess arose immediately to turn the set off, saying as she did so, "They are so subtle in their advertising. They have gotten in before you know it."

We do not wish to condemn the good things that are on television. Nor do we want to talk now of the risk a Christian takes in allowing his mind and heart to be constantly invaded by the things of the world, the flesh and the devil. We would point out, though, that Lot pitched his tent toward Sodom long before he ever sat in the city gate.

What does concern us here and now is that where a TV set is in the home a heavy moral obligation devolves on parents with young children, to keep the spiritual channel pure and the life-line unobstructed between them and the Saviour. *Beer and wine commercials clog the line.*

And what can be said of those who are responsible for this deadly infiltration into the minds of little children? Do we not have alcoholics enough?

What of the ethical code so glibly subscribed to by the NARTB, in which such practices as these named in the survey are roundly condemned?

What shall a man give in exchange for his soul?

### "Ma" Sunday's Work

Twenty-two years ago, when the evangelistic work of Billy Sunday terminated with his home call, Mrs. Sunday faced the great crisis of her life. Later she spoke of how in her first shock of grief and aloneness she cried out to God about His will for her life.

"Lord, what do you want me to do?" she prayed. "I can't do his work. That is finished. But whatever You want me to do, I'll do!"

From that day in 1935 until her own homegoing late last February (see News Report) Mrs. Sunday did carry on the Lord's work in a way which encouraged and inspired those who knew her.

During her husband's lifetime she had labored shoulder to shoulder with him in caring for the thousand and one details of campaign arrangements. At every turn she had vigilantly safeguarded Billy and his co-workers from the kind of minor pitfalls and situations which had hampered the ministry of many evangelists in the past.

Now she undertook a different type of ministry of encouragement and help and counsel. Beginning with appearances at a series of memorial services, she went on to speak at Christian gatherings throughout the country. Throughout the remainder of her life she gave both herself and her means unstintingly for the sake of the gospel.

Although her husband had given generously to various Christian enterprises, she had been left with enough to permit a life of relative ease. Instead, she lived very plainly, traveling by coach on most occasions and carrying a simple package lunch. This she did in order to give more to various types of Christian work.

Despite the fact that she left a host of friends, few if any of those at the two funeral services held could be less than thankful that her course had at last been finished. But many will miss her. Two things suggest why this is true. One, of course, is the fact that to thousands she was known best as just "Ma" Sunday. The other is the warmth which prompted one fellow laborer in Christ to say of her the other day, "She gave me more encouragement in my Christian work than anyone I know."

### COMING NEXT MONTH

#### BEHIND THE IRON CURTAIN

On the train from Helsinki, again in the station at Lenin-grad, in his hotel room facing a large, bleak square, you travel with Paul E. Freed as he visits Russia. His article supplemented by excellent pictures takes you behind the Iron Curtain. An unusual special feature for May.

#### RUTS AND OUR SUNDAY SCHOOLS

Who's right—the Sunday school's critics or its defenders? As a friend and product of the Sunday school, George Mavrodes suggests that it's high time to move out of some deep ruts in our approach to the adult Sunday school program especially. Watch for this thought provoking article.

#### REVIEWS OF THE NEW BIBLE ATLASES

Few references available to the Bible student are more basic and helpful than a Bible atlas. Today the English world has more authentic, amply-illustrated works in this field than ever before. Next month Dr. Wilbur M. Smith devotes his IN THE STUDY to comparative reviews of three important works.

Also in May: the 1957 Directory of Bible Camps and Conferences



**T**HE CRUCIFIXION of our Lord is over. They have done what they willed. The once shouting crowds have vacated the summit of Calvary. Only the Roman guard remains. Profound silence reigns. The bodies of the two malefactors have been taken down from their crosses. The crucified Redeemer, with His head crowned with thorns and reclining on His breast, still hangs solitarily between heaven and earth. He is not to be subjected to further indignity. Having brought His cause to a successful and triumphant termination, He is henceforth to receive only glory and honor. Such is the judgment of Almighty God.

Two honorable men are to be entrusted with the interment of Emmanuel's body. One of them is Joseph, surnamed of Arimathea, a member of the highest Jewish court of justice—the Sanhedrin. He makes his way to the palace of the governor and begs for the body of Jesus, that he might inter Him in his own family sepulcher.

The other is Nicodemus, Joseph's colleague in office—that Pharisee who came to Jesus desirous of learning and anxious for salvation, but who came by night for fear of the Jews. We see him standing mute and motionless beneath the cross, looking up with devout and tearful eyes to the deceased Sufferer.

Then Joseph joins him on the summit of Calvary, and together they begin the mournful labor of taking our Lord down from the cross. At last the precious body rests on their shoulders, and after wrapping it in linen, they gently let it down from the cross to the ground.

Now we see them descending the hill with their burden. No mournful peal accompanies the quiet procession, no funeral torches flame. Yet there is no want of a burial service. For an inspired seer—the prophet Isaiah—has chanted it nearly a thousand years before:

*His grave was destined to be with the wicked, but he found his resting place with the rich; because he had done no violence, neither was guile found in his mouth.*

They reach the place at last, and enter a quiet plot of ground partly enclosed by rocks. This is Joseph's garden. The sun is now casting its last rays upon it, and the twilight of evening its first cool shades. In this peaceful seclusion the Holy One is to find His last earthly resting place.

As the two friends reach the rocky grotto with their beloved burden they perceive a train of mourners. The faithful women—Mary Magdalene, Mary Joses and other courageous friends—have followed them at some distance, to see where the object of their hope and love would be laid and to aid in the burial. Joseph and Nicodemus heartily welcome them, and gladly accept their services.

The sacred body is laid on the ground, and while the women—almost more with their tears than with the water they have brought—wash the bloody spots from His head and breast, the men fill the white linen in which the body is to be wrapped with myrrh and aloes and other of the most costly spices. After wrapping the body, in silence they look once more at the regal face of the dead and over it spread a napkin.

Now they lift up the beloved corpse and bear it gently and solemnly into the new, clean sepulcher in the rock, laying it softly down to rest, as though it were only asleep, in a large, high-arched niche.

Again they look, deeply affected, then tear themselves away. And while the sabbath lights are glimmering in the distance



By F. W. KRUMMACHER

they leave the vault, roll a great stone before the door, and depart for their own dwellings.

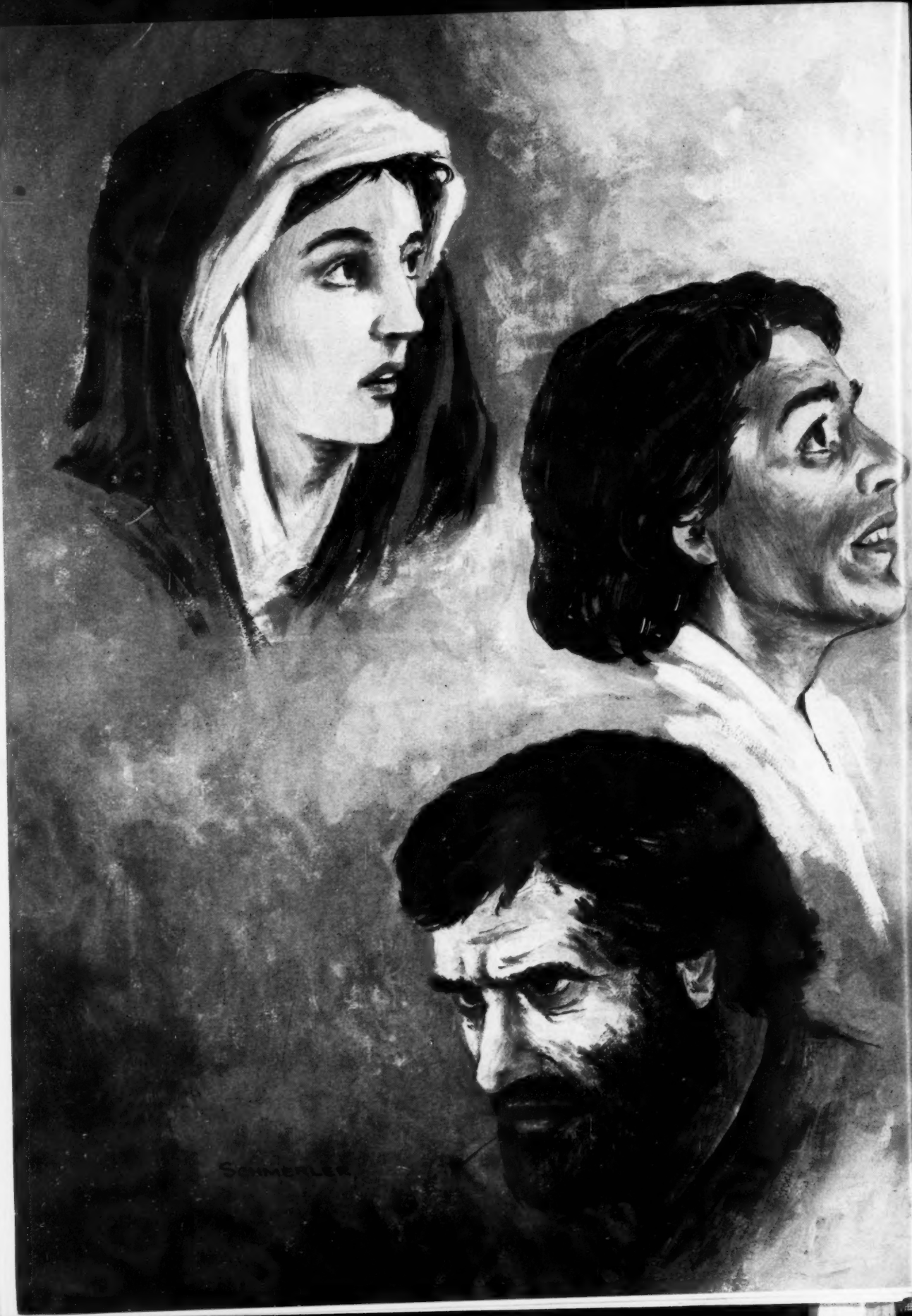
We linger a few moments longer at the sepulcher, from whence the peace of God is breathed upon us.

There He rests, the Lion of the tribe of Judah. Well for us that He was willing to pass through this dark passage on our behalf! Those who are bought with the blood of the Lamb rest in their graves under the Almighty wing, and a divinely sealed hope casts over them a radiant and transfiguring light.

We depart from the sepulcher of our Lord—not in grief and sorrow, but full of joyful expectation. For only a few hours more and the trump of God shall sound, and every seal will be broken. An "Amen!" from on high, the most glorious and stupendous that ever resounded under heaven, will announce to the world that reconciliation has been made.

Then the word will go forth that the Prince of Life, now crowned with glory and honor, offers from the ruins of His shattered tomb the first Easter salutation of peace to the favored race of men . . . an eternal end to all the sadness and anxiety of the human heart!

**END**  
From *THE SUFFERING SAVIOUR*, great devotional classic on the sufferings and death of Christ. Used by permission of the publisher, Moody Press, Chicago.



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Three looked at the empty tomb, and each saw the scene  
in his own way. And for you also, the full meaning  
of Easter will depend on how you see the resurrection.

# The Way to Easter Faith

By Curtis B. Akenson

THE tomb was empty—there was no doubt about that. But to each of three people who saw it, the empty tomb meant something different. Seeing exactly the same thing, they saw different things, because each one put his own interpretation on what he saw.

Only three days before, Jesus of Nazareth, whom these three—Mary Magdalene, Peter and John—called “the Lord,” had been crucified. They were bleak, despair-filled days. After all the bright promises, death was still only a “leap into the dark.” Jesus had died, and in their hearts light and hope had died with Him.

Yet it seemed only the right thing to do to visit the grave where His body had been entombed, and the gentle, loving Mary was the first to do so. “The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher.” (John 20:1).

It was her witness as to what had happened—or what seemed to her to have happened—that caused Peter and John to run to see also. Not all their seeing was believing, of course. And yet the high point of the narrative is that one of them “saw and believed.”

To see Christ's resurrection with an understanding faith is a most happy and satisfying experience. And it may be our experience as we reverently but candidly consider how Mary, Peter and John each saw the empty tomb.

♦ LET us look at Mary first of all.

“Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith to them, They have taken away the Lord out of the sepulcher, and we know not where they have laid him” (John 20:2).

Mary represents the one-quick-look-is-enough attitude. She must not be criticized for this, for she did not realize the eternal significance in what she saw. Perhaps she was too startled or too

emotionally upset to give a more careful evaluation. Whatever the reason, Mary gave only a casual look at a very unusual situation.

Coming to the tomb she saw that the stone was moved from the door. Without waiting to look any further she rushed off to make an erroneous report. She jumped to a wrong conclusion by hasty observation. That is never good, but it is tragic where the truth of God is involved. Her report was: “They have stolen the Lord's body and we do not know what has become of His body.”

How amazing that Mary could state the case so emphatically after so fleeting a glance! The charge that she did not look carefully is not an unjust one. There is a Greek word for ordinary seeing—the sort of casual look at what lies open to the common view. And this word in the original New Testament language is the one used of Mary's quick glance at the tomb.

Speaking from my own experience, my mother's body rests in a cemetery which I frequently enter for burial services. Occasionally I stop at Mother's grave to see that it is neatly kept. If on one of my visits I should find a gaping hole where the grave should be, I would be most distressed, to say the least. And I assure you I would take more than a casual glance in trying to find out what had happened before I reported the matter to anyone.

Yet in the case of the disturbed grave of Christ, Mary gave only a cursory look. Then she rashly reported, “They have taken away the Lord out of the sepulcher, and we know not where they have laid Him.” To this day her error is repeated by unbelievers who have scarcely so much as glanced at the evidence for Christ's resurrection.

Even before I make the analogy, you see the point, don't you? Way down inside you the questions of life and death and afterwards matter greatly to you. Yet have you been content with a casual look in the direction of the Person and

the places that hold the answer?

Some people refuse to look even once. You have done better than that, because you are interested enough to consider at least in a superficial way what the Lord's resurrection means. Mary's look, inadequate as it was, nevertheless was a beginning that turned out well. And your casual glance, like that of Mary, could be the first beginnings of an abiding, life-transforming insight.

♦ HOWEVER, two steps beyond that first casual look are needed to transform it into a satisfying faith. The first step can be understood by watching Peter as he comes to the tomb.

“Peter therefore went forth, and that other disciple, and came to the sepulcher. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulcher. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in” (John 20:3-5).

I like the opinion which holds that memory rather than age slowed Peter's pace. Shall he help search for the body of the Man he so basely denied and deserted? But that memory gives way to another: “Peter, I have prayed for thee that thy faith fail not!” So his pace quickens again and he runs on until he passes John, who has paused at the entrance to the tomb.

So Peter was the first to enter the empty grave. Carefully he scrutinized the situation. This rather critical examination is expressed in the Greek word from which we get our English word “theory.” Peter looked at the detail of the tomb, trying to put together a theory that would hold up under all the known facts.

This way of looking at things is altogether different from Mary's quick glance. The record says, Peter noted that the wrappings were undisturbed. He saw that the myrrh and aloes were not strewn around. The napkin that had bound the head was lying separate, still folded on the slab where the body had lain. Plainly



no hasty theft of the body had taken place. Rather it seemed as though the body had just evaporated, leaving the grave-clothes as they were.

Peter is to be commended—and so may you—for looking carefully at the evidence for the resurrection. I would urge the honest doubter to make a critical examination as deep as his doubts. Equally I would urge the timid believer to investigate the evidence thoroughly—for a faith that can not bear scrutiny is not worth holding.

One doubter who made such a search published the story of his quest in the book, *Who Moved the Stone?* which appeared first in London in 1930. The latest copy I have shows that the book has gone through fourteen printings.

In his testimony the author, Frank Morison, tells how he set out to write the book, attacking the story of the resurrection of Christ. But after all the evidence was sifted and judgments formed he found it impossible to write the book as he had first conceived it. The "very stubbornness of the facts," and the "irresistible logic of their meaning" demanded a totally different interpretation.

Yet neither Frank Morison nor Peter nor you nor I can ever come to see with the understanding of faith from critical study alone. Critical-seeing is seldom if ever believing-seeing. For critical-seeing

does not necessarily affect conduct, morals and the faith by which we live and die. The longing heart of Peter still needed what his friend John could and did point out as the meaning of the evidence.

✦ By now—or perhaps long ago—you have been convinced that the evidence is conclusive that Jesus' body was not stolen from the tomb. Something else happened to His body. But what? And what, if anything, does that mean to your life and eternal destiny? Let us look at John, who was the third member of the trio at the empty tomb. Watching him will, I think, give us some good answers to these questions.

"Then went in also that other disciple, which came first to the sepulcher, and he saw, and believed. For as yet they knew not the Scripture, that he must rise from the dead" (John 20:6-9).

John, the "other disciple," finally ventured into the empty tomb and saw in the believing way. Our English Bible in John 20:8 uses the same simple word that it uses in the other two cases: "He saw and believed." But as John wrote it in the Greek he used an expression that means what you meant the last time you exclaimed, "I see it!"—by which you meant that you saw through some baffling thing.

This seeing comprises both comprehension and understanding. With regard to Jesus Christ, His resurrection and the meaning of life, this is the only satisfying sight. It is, in fact, the only way to have "Easter" faith.

John saw with his physical eyes just what the others saw. But for him the significance of what he saw was all that mattered. Before him were unmistakable evidences of resurrection—and he believed. John became the first believer in the resurrection because he allowed the evidence of his eyes to tell its own story to his mind and heart.

Today everyone may look at the empty tomb and believe the fact and meaning of the Lord's resurrection . . . because we have far more evidence for it than John had. Beyond the historical evidence of the tomb itself we have the witness and record that God has given of His Son in the New Testament.

How humble John was, simply to record that "he saw and believed. For as yet they knew not the Scripture, that He must rise again from the dead" (John 20:8,9)!

The same humility is revealed in what he wrote in explanation of the Lord Jesus' statement: "Destroy this temple, and in three days I will raise it up." John explains that Christ said that of His body, then adds, "When therefore He was risen from the dead, His disciples remembered that He had said this unto them; and they believed the Scripture, and the word which Jesus had said" (John 2:19-22).

✦ The evidence and record are clear. If as you look you wish also to understand, the Spirit of God will help you see their meaning. Resurrection, Christian faith and insight are ours when we know in our innermost beings that we are living by, and expect to enter heaven by, these truths:

Coming short of the glory of God as I do, I am a sinner. God is love and loves me, sinner though I am. He commends His love to me in that while I was yet a sinner Christ died for me. But, though He died, I must not seek the living among the dead. He arose. He lives. He, my Saviour, lives in heaven in His resurrection body, and lives also in my heart by His Spirit.

In present life I am saved by His endless, unchangeable, heavenly life. He ever lives to make intercession for me. He prays that my faith will not fail. He will never leave me nor forsake me. I can say boldly, "The Lord is my Helper."

All this is mine because I see that He is alive forevermore. Such seeing is believing—and life eternal. END

## Christ in Paradise

See, Father, I have brought with Me  
This trophy rare;  
We both were hanging on a tree—  
I heard his prayer;  
And since for sinners there I bled,  
For him the crimson stream was shed.

I heard that cry—"Remember me!"  
My soul it stung.  
Too piteous his agony,  
As there we hung.  
My word I pledged within a trice—  
"Today . . . with Me in Paradise!"

The first fruits of My dying there  
To Thee I yield;  
O Father, what the harvest rare  
From that world field!  
This malefactor, first to come,  
Leads all the ransomed sinners Home!

—William Marion Runyan, from *The Waiting Drummer*,  
published by Fleming H. Revell Co., Westwood, N.J.



# Step Into Your Pastor's Shoes

By Doris Louise Seger

*If "roast preacher"  
is on the bill of fare  
at your house,  
this challenge from  
a pastor's secretary  
is for you.*

**H**ow would you like to step into your pastor's shoes for a week?

"Not bad," you say. "No alarm clock to get me out of bed at six; no clock to punch; no boss breathing down my neck; no rent to pay. Just a couple of sermons to prepare and a few calls to make. Sure, I'll gladly change places with him."

You may even share the feeling of one pastor's son, who, when friends remarked about the versatility of his father in preparing two sermons a week, year in and year out, responded, "That's nothing! It's all the same sermon, but Pop just hollers in a different place each week."

However, there's a bit more to it than that.

You might find yourself bucking up against some pretty rugged problems. And you would discover that being a pastor of a congregation of fifty or five hundred taxes every ounce of mental, physical, and spiritual powers.

♦ BUT let's get back to those sermons. Suppose you were in your pastor's shoes, and had the difficulty preparing those messages that young pastor Smith faces. His study is located in the parsonage, squarely between the dining room and the front hall, with wide archways between, and no doors. His two children are noisily normal. His wife must vacuum the house frequently (congregations are very particular, you know). Numerous visitors at his front door must be greeted cordially and their various wants attended to. At the end of a morning's "study," both he and his young wife are nearly driven to distraction with the effort.

A famous English judge once said, referring to a successful lawyer, "Cases are won in chambers." The lawyer's critical arena is not the public court, according to Lord Bowen, but his own private room. His case is won by hard, concentrated, uninterrupted work; by well-marshaled facts and disciplined arguments that are solidly put together with invincible logic.

Is a sermon less important?

What pastor does not need a quiet, private spot where he may marshal his facts (Biblical ones) and prepare his heart for those all-important few minutes on Sunday morning? Great things are expected of him (and rightly so), for he has been commissioned by his heavenly Father to preach the good news about God—to proclaim the vanquishing of guilt, the forgiveness of sins, the transfiguring of sorrow, the withering of anxiety, the stinglessness of death. He must publish the unsearchable riches of Christ. And he can't do it adequately without proper facilities.

You might (if you were your pastor) have a great love. A love for books. You possess an overwhelming desire to own them—lots of them. You long to feast your heart and mind, to saturate your being with the magnificent thoughts of oth-



Smooth sermons which flow from the pulpit do not always come easy in the study. Particularly when the "study" is center of the home.



And there is always calling to be done. To ably confront a person with his need of the Lord takes courage—even for your pastor.

ers; to explore the vast continent of truth contained in volumes written by earth's "greats."

However, you would no doubt discover that after paying the grocer, the doctor, the dentist, the clothier and the gasoline bills, that there is very little left with which to satisfy the legitimate craving for books.

While professional men in every other field must possess a minimum of equipment before beginning their work, most pastors must inaugurate their ministry (and continue it ad infinitum) without a "smidgeon" of equipment. You might have nothing with which to alleviate your deep hunger for more and more light.

How do you react to great responsibility?

Your pastor has to bear it gladly. In the first place, he has received a call from God to preach. He did not choose his work with mere secular interest. "Necessity was laid upon him." Should he lose the sense of commission he would become like "a common trader in a common market, babbling about common wares." His solemn responsibility is the guiding and

guarding of the souls who make up his congregation.

He must know the secret of converting truth into life. And his sermons must be interesting (his people are very exacting along this line). His themes must be varied, and fresh in their approach. He must place the spiritual food where the smallest may reach it and the strongest be satisfied.

♦ ALTHOUGH preaching looms large in the eyes of your pastor, a few hundred other matters (no hyperbole intended) must be tended to. For you've only begun to fill your pastor's shoes when the preaching is done.

Growth in every department of the church is your solemn responsibility. You must build a strong, healthy Sunday school. You must know all there is to know of the latest developments in Christian education and methods of advance. You supply the impetus and inspiration needed to spark your teachers and superintendents to remain at their jobs, to work hard for God, to put Him first (it's amazing how many "legitimate" enterprises vie for their time and energy).

If a building program is necessary, you're the one to get the ball rolling. If new equipment is needed, you must sell your finance committee.

You might face the problem of one energetic pastor who approached his people with the need of additional space.

"When the Lord wants us to build He will send in the money," was the complacent reply to his suggestion for a fund-raising campaign.

You will be a determined, tireless "pusher" of your people if you take your pastor's place.

One preacher tells the humorous story of a contemporary (purely fictional) who left his home each day at a certain hour, returning at exactly the same time every day. Since no one seemed to know where he went or what he was doing, suspicions were aroused, and a committee appointed to investigate.

Following him as he left his home, they were amazed to see him pull up at the railroad track outside of town just as the afternoon flyer screamed by, whistle blowing. As it disappeared in the distance, he started his motor and headed back toward town. The men were nonplussed. When asked the meaning of his action, the pastor with a sly grin replied, "I just enjoy watching something go that I don't have to push."

And of course your interest in young people will play a big part in your daily life and schedule. Your concern for them will be manifested in your presence at their functions both religious and social; your heart will be geared to their level of enthusiasm and vision; you will encourage and help them individually and as a group. You will know them. You





In committees and executive meetings the pastor creates the atmosphere. He must always remain unruffled, undisturbed, yet keep a firm hand upon every situation. Photos by Jim Morris

*A day or two in  
your pastor's shoes  
would show you  
why many are saying,  
"We're expecting too much  
of our preachers!"*

will love them. You will be their friend and valued counselor.

How about that flair for advertising? Better get it sharpened up, for you'll need it as you promote your church program in the community, using the newspaper, radio, and billboard medium. You'll write interesting letters and circulars. You must catch the eye of your city and create a desire for the house of God. You will do it with a fine sense of the fitness of things, and a God-given sense of the dramatic.

✦ PASTORAL duties crowd in upon you. There is always calling to be done. And this is not always easy. To confront an individual with his need of the Lord takes courage—both for you and your pastor. The fear of man is much more subtle than the fear of men. It brings a most insidious snare. And from this fear your pastor is not exempt.

"Oh," you say, "surely my pastor is not afraid to talk to anyone about God."

Put yourself in his place. If he is young, the burden is doubly heavy. Lack of experience, the timidity of untried avenues, the deference to be paid to his elders, combine to make calling for the purpose of leading one to Christ a difficult task. Yet from the outset of his ministry he is expected to make calling a vital part of his work.

Even his general calling has its dangers. He must be in all his parish homes at one time or another—he must visit all newcomers in the neighborhood of his church—he must not neglect one opportunity.

✦ FAR from the least of "musts" in your pastor's abilities is that of master parliamentarian. If you were he, you would preside at all meetings of the church, unruffled, undisturbed, your "sweet reasonableness" dominating every situation. You would exert authority with a gentle but firm hand. Since there are times when all of us need to be told what to do (whether we will or no) the pastor is the man to tell it. For the ability to enforce discipline is an indispensable quality in any pastor. He creates the atmosphere. If he is impatient, self-willed, irritable or small, a spirit of contempt will permeate the air and his cause will be lost. His own personal feelings must be kept entirely out of the picture.

Someone has aptly said, "The pastor must have the head of a father, the heart of a mother, and the hide of a rhinoceros!" And of course there are weddings. And funerals.

Could your emotional life stand the strain of twenty-five funerals a year? Fifty? A hundred? One pastor recorded a thousand funerals during one pastorate. One thousand grieving families to comfort; one thousand heart-easing messages to prepare and deliver; one thousand opportunities



His heart must be geared to the activities of his young people. He must know them and love them, and always be alert to their needs.

to preach the gospel to the lost whose hearts have been softened by death. And through it all you must never allow your own heart to become calloused with much grief.

A young child who attended Sunday school had been killed in a shocking accident. Although no one else in the family attended his church, the little girl's pastor was invited to officiate at the funeral. He chose the Old Testament story of Mephibosheth and the king's gracious invitation to him to share the joys and blessings of the king, to enter the palace and "eat bread at the king's table continually." At the close of the message the heart-broken mother walked to the casket, and spoke aloud to her dead child.

"Lee Ann," she sobbed, "if your pastor says you are in the King's presence, I believe it." Later, through the continued ministry of the Word, she, too, accepted the provision of the King. That pastor had found that funerals provide God's greatest occasions for the ministry of the Word.

✦ How about your status as a counselor?

You'll need a working knowledge of pastoral psychiatry if you step into your pastor's shoes for even one week. You will seek God's help with the problem at hand, and apply every healing art to sick souls, sin-debased and helpless. For in these days of turbulent world conditions, grave home problems, and severe mental breakdowns, you will need to employ

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## THE AWAKENING

BETTE LINDSAY

I watched God put His world to bed;  
Saw the rose nod its pretty head.  
The aging leaf, now dry and brown,  
Swirled gently to the wind-swept ground.  
Then, over all with tender care,  
He flung a soft, white mantle there,  
And nestled beneath snowdrifts deep,  
All nature seemed to be asleep.

I see God wake a sleeping earth;  
I see dead things receive new birth.  
Ah, joyful resurrection morn,  
When life through death is once more born!  
Each bud bursts forth in garment gay,  
And my heart hears One gently say,  
"It is not death, to die in Me.  
Thou too shall resurrection see!"

a thorough knowledge of the human heart in dealing with varied situations. You will apply freely and often the healing balm of the Word of God, realizing that it contains the promise of a "sane mind" and "perfect peace."

At all times, in every hour, you will be ready to help. Your own comforts and desires will be subordinated to those of your flock.

Not long ago, after a hard day, a pastor's phone rang long after midnight. A fuzzy voice begged him to come. Realizing the man was drunk, he hesitated. Then promised he would come. After a ten-mile drive in the night he arrived at the impressive country home of a prominent doctor. As a result of that visit the physician found the Lord, and became a man of Christian influence in the community.

Sometimes your pastor is the one who needs sympathy. Contrary to the belief of many, your pastor does not live in a "charmed circle" where temptation never assails.

The pulpit, like every profession, has its own peculiar snares.

You might, if you traded places with your pastor, become so familiar with the sublime that it would lose its wonder for you. Familiarity with tragedy and sorrow might no longer cause you to be startled. Or in your devotion to your work you might have nothing left for your own family. Perhaps you would work so long and so hard that your physical frame would crack under the strain (it has happened, you know). On the other hand, since that boss is not breathing down your neck, you might become lazy, and fail God completely. Your emotional life, intensified beyond the normal, might overthrow you.

In fact, speaking of the dangers of a pastor, Hugh Price Hughes of London, said, "The evangelical preacher is always on the brink of the abyss."

♦ "WHAT can I do to help my pastor?" you ask.

Be loyal to him! Remember, you won't find all the Christian graces in one man—even if he is your pastor—so don't look for them. When compared with other men he may not measure up to your standards. But it may be that he possesses talents peculiar to him. Be always on the lookout for them.

Encourage your pastor. Pray for him. Work with him. Together you make an invincible team. Pulling away from him you will discourage him and thwart the purposes of God.

Give your pastor a break. Don't expect all of his time (or even very much of it). Allow him to concentrate on the really needy ones in his flock and out of it. Invite him to a meal now and again. He'll enjoy it—and so will you. And his family budget will expand thereby.

Above all, be patient with your pastor. Remember, he has to work with *you*.

END

There are too many congregations that throw the sermons of the pastor back into his face like a rubber ball returning from a brick wall.—D. L. Moody.

Moody Monthly

On Calvary's hill that day were not only the jeering crowds, the callous soldiers, the railing thieves and the timid disciples, but unnumbered millions of people in every time and place.

# And YOU Were There!

By NORMAN B. HARRISON

AMONG the songs you will hear this Easter season is one that solemnly, poignantly goes right to the heart of the Christian message. It is the old Negro spiritual with its simple, searching question, "Were you there?"

Many an unbeliever will realize this year for the first time that in rejecting Christ he takes his place among the crowd that gaped at the Prince of Life and jeered at His sufferings.

*He was there.*

But what about you, a believer, who looks to Christ as the compassionate Son of God who poured out His soul unto death for your sins?

*You were there too.*

Not among the crowd—no. Not among those who drove the nails through His precious hands and feet. Not as the repentant thief who said, "Lord, remember me when thou comest into thy kingdom." None of these.

You were on the cross with Him.

You died with Him.

You were buried with Him.

You were raised with Him.

More than this, you are now sitting together with Him in "heavenly places."

In other words, as a believer you were and are *in Christ*, completely identified with Him.

All who belong to Christ believe that He died for them. Few realize that they died with Him, rose with Him, and partake of His risen life. Yet without an understanding of these things we can never know the fullness of the redemption God has provided.

Because of this lack of understanding, many are vainly striving to reach what they already have in priceless possession. They are trying in human imperfection

to do what Christ has already done.

A young man came to me while I was speaking on these truths in the apple country of the state of Washington.

"Do I understand you to mean that we can have Christ living in us all the time?" he asked.

"Why, Ralph," I replied, "that's what the Christian life is." To make the point clearer I added:

"Suppose with the rising sun each morning you say, 'Lord, You be the Light of my heart-life for today.' As you wash yourself you say, 'Holy Spirit, cleanse me every whit for today.' Dressing, you say, 'Lord Jesus, clothe me with Your righteousness for today.' As you sit down to breakfast you say, 'Lord, You are the true Bread. Nourish me with Yourself for today.'

"All the while you would be living in the light of this great truth, and in your every day living Christ would become most real and practical."

Ralph looked across the street to his place of work, his eyes shining. "It's going to be a new box factory from now on," he said.

Your particular "box factory"—whether it be a home, an office, a farm, a hospital or a church—should become a new place of testimony and service because of the presence of Christ. And the key to such a transformation lies in your realizing your oneness—your *identification* with Him.

♦ Let's begin at the beginning. Why does anyone—yes, everyone—need salvation? Why can we not live up to such a high plane of noble living that we would solve our own moral and spiritual problem? It is because of identification. In our na-

tural state we are identified with Adam, the father of the human race.

Descended from Adam we share his sin and his death. "In Adam all die" (I Cor. 15:22). Physical birth cannot restore lost spiritual life. Sin is inbred, it is in the very nature of man. Hence, all mankind is "under sin." It is a race-wide condition. That is why God has made His pronouncement of universal guilt—"that every mouth may be stopped, and all the world may become guilty before God" (Rom. 3:9, 19).


But believing in Christ we are re-born, and in that spiritual re-birth we are no longer *in Adam*; we are *in Christ*. God in Christ identified Himself with the human race in order to take on its sin and guilt and judgment. And so He was brought to the cross.

See Him. There He hangs on Calvary's tree. There your sin is reckoned to Him in its death-desert. And by divine interchange His righteousness is reckoned to you in return, bringing you back into a perfectly restored relationship with God. Thus, in this faith-receiving of Christ you have a new *identification*. You are no longer in Adam, you are in Christ. You have now become the "righteousness of God" (II Cor. 5:21).

Think of these two utterly contrasting states as they are set forth in Romans 5:12-21. "In Adam," condemnation and death. "In Christ," justification and life. The saved and the unsaved—there is no middle ground. Make sure with whom are you identified!

♦ In us who have believed, this blessed identification with Christ in death is a beginning, a wonderful beginning. But it is only a beginning. What of our "bent"






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to sin? What about the twisted tendency to always do the wrong thing? How shall we lose the family traits that we had in Adam? And how shall we take on the family traits that are ours in Christ?

Some folks, of course, never do. All around us are Christians content to call themselves saved while still in the bondage of sin. So far as practical Christian living is concerned they are still "in Adam," failing and faltering repeatedly, sometimes even disgracefully.

This is not the redemption that God provided. Salvation must merge into sanctification. The old must give way to the new. Being saved means being delivered.

But how is this deliverance made possible? The answer is, simply, to reckon yourself one with Christ in death and resurrection. Why? *Because you are.*

Let's search out the meaning of this. The question asked in Romans chapter 6 is: "Shall we continue in sin?" That is, shall we expect God to continue supplying grace to cover our sin? The answer is a firm "No!" Away with such a thought! Since we have already died to sin, "how shall we . . . live any longer therein?" (Rom. 6:1, 2).

But you say, when did I die to sin? You don't remember it, do you? But you did. The fact is, you died to sin when Christ died, because you were in complete identification with Him. In the mind and purpose and accounting of God your death is an accomplished fact! And you *must* see it as God sees it.

"Don't you know . . . ?" says Paul (Rom. 6:3). Know what? Know that having been "baptized into Christ"—transferred from being in Adam to being in Christ—you are thereby "baptized into his death" (v. 3). All believers have thus been baptized by the Holy Spirit "into one body" (I Cor. 12:13) to form His present day mystical Body, of which He is the Head. And you are in that Body!

Now, my friend, think it through. What happened to the body of Christ? It was put to death, was it not? Would Christ have a body today that had not died? That is unthinkable. But you could not possibly be a member of that body unless you had died also—died with Him. Yes, we all shared His death, that we might also share His resurrection, and thus "walk in newness of life" (v. 4)—the very life of Christ.

Another "know": verse 6. "Knowing that our old man," our old sinful self-nature derived from Adam, was "crucified with Christ." That statement settles it! The Greek here is intensely expressive: "crucified together with, jointly with"—that is, at the same time. With this word, startling as it is, you must believe and know that your dying with Christ is an actual fact.

What kind of death do you share? A

once-for-all death. "He died unto sin once." What kind of resurrection life do you share? A set-free life "unto God." With such a background of accomplished fact you and I are called upon to "reckon" it as such.

Note carefully the wording of this challenge: "Likewise reckon ye also yourselves to be"—right now as you read this it is true—"dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (v. 11).

How wonderful this is! No effort or struggle on our part is called for. Self-effort only gets in the way. By a simple reckoning—mental, spiritual, practical—you pass out of death into fullness of life.

In this kind of reckoning you are only matching God's method in your salvation. At that time God reckoned your side over to Christ, did He not, and in turn reckon Christ's righteousness over to you (II Cor. 5:21). Now, He says in effect, you do the same kind of reckoning for your sanctification.

Your response to such an amazing identification with Christ in death and resurrection should be simply this: "Yield yourselves unto God, as those who are alive from the dead" (v. 13). Do it deliberately, as an act of gratitude. Make it a settled understanding for all future living.

Here's a practical suggestion. Summarize this entire teaching in the three directives: "know" (v. 3), "reckon" (v. 11), and "yield" (v. 13). Say them over continually. Live them out.

♦ From being identified with the Christ of the past, you now find yourself identified with the Christ of the present—sharing in His risen, glorious life.

So we are told, "Ye are not under law, but under grace" (v. 14). What does that mean? That an entirely new way of living is opened up before you. Through identification with Christ you have a new and marvelous resource. Under law your only resource was yourself—to do the best you could or cared to do. Under grace your resource is the risen, triumphant Christ in all His loveliness and strength.

Here is a new mastery, a new overcoming. Life has now a new center. It is "no longer I, but Christ." No longer self-effort or self-pleasing. No longer outward behaviour, a try-to-be-good type of life. Christ Himself is the center, the stimulus, the motivation of life from this time on.

The imagery used by the Spirit of God to make it plain is that of marriage. The woman is bound by the law of her husband as long as he lives. But if he dies, she is free to be joined to another man (Rom. 7:1-4).

By your inclusion in the death and resurrection of Christ, this is exactly what has happened to you. In His death

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you died to the law; your obligation to it as a way of life is ended. Thus freed, you are "married to another, even him who is raised from the dead" (v. 4).

When a girl goes to the marriage altar she takes another person into her life. From that day her life revolves around him, her uppermost desire is to please him. Her life is "unselfed," as it were. Just so are you joined to Christ. Your one aim now is to please Him, the most glorious Person in all the world. With such a delightful prospect, why live any other way?

The change is absolute, beyond words to describe. Life takes on new meaning. You have Someone to live for in a matchless love-bond.

Yet so many miss this ecstatic experience and continue to live on in the dull drudgery of self-effort, as portrayed in Romans 7:7-25, till at last in a misery of self-disgust and self-defeat they cry out, "O wretched man that I am! who shall deliver me from the body of this death?" (v. 24).

Paul says in answer to this: "I thank God" that He has provided full deliverance "through Jesus Christ our Lord" (v. 25). And lest anyone should think that this identification with Christ in death and resurrection is purely a mystical and idealistic thing, lacking altogether in practicality, he writes the great chapter which follows, Romans 8.

Here the Holy Spirit is shown to be "forming" Christ in you, completing the work of sanctification, removing every element of defeat from your "inner" life, and making you more than a match for every outward circumstance.

The Holy Spirit is the dynamic as He takes control of the "Spirit of life in Christ Jesus," and sets you free from the control of sin and death. The "mind of the Spirit" replaces the "mind of the flesh." You think differently. Your whole inner life is sweetened and purified. Christ lives in you (v. 10), and your identification with Him is brought into full fruition by the Spirit's working.

From this inner transformation stems the outward triumph. You live in a world of suffering and strife. Yet you shrink from nothing it may bring. For you have within you the Great Sufferer, and He who once overcame the world demonstrates that victory all over again through you.

With this inner strength you are prepared to suffer with and for Him (vv. 17, 18). Let trials come, the severest imaginable—tribulation, distress, persecution, famine, nakedness, peril or sword (v. 35). Shall you go down to defeat before any or all of these? No indeed! "In all these things we are more than conquerors through Him that loved us" (v. 37).

Crucified! Risen! Transformed! Triumphant! O, to claim and demonstrate all that we have in Christ! **END**

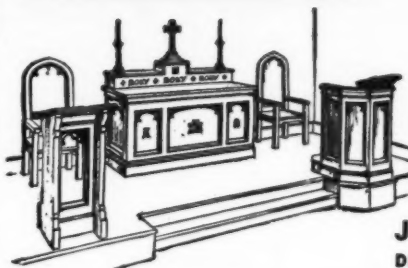
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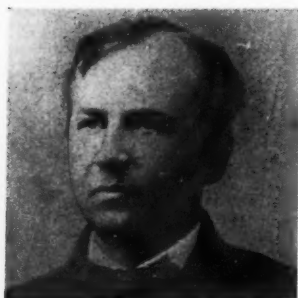
# Moody's

By Richard K. Curtis

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During the war between the States, many a hardened soldier responded to Moody's preaching.



Wanamaker



Farwell

**D.** L. MOODY always insisted on being himself. A good example of this trait is seen in the visit to one of the great evangelist's meetings of Dom Pedro, Emperor of Brazil, of which Dr. J. Wilbur Chapman writes.

"Dom Pedro went on the platform and took [a seat]. Two-thirds of the audience knew who he was, but the man of the occasion was Mr. Moody. Did he exhibit that fawning obsequious bow that so many persons affect when the President appears, or even a Secretary of State? Mr. Moody never once referred to Dom Pedro, but into the midst of his discourse he introduced these words: 'What will you do with *Jesus*? An emperor cannot buy heaven, but he can have it as a free gift!'"

It was this absolute sincerity, together with his sense of humor, his utter disregard for his own personal welfare, his business acumen, his complete selflessness in financial matters, and his courage that won for Moody an ever-growing circle of friends among both clergymen and laymen. He was known for getting right down to business, trimming all the pleasantries that embroider so much of the usual social intercourse. In the outer office of big businessmen, others would be kept waiting but their doors were always immediately open to D. L. Moody.

During several of Moody's campaigns a juror, David J. Brewer, and two military men, General G. O. Howard and General Julius J. Estey, worked side by side with him. In 1889 President Harrison elevated lawyer Brewer to the Supreme Court of the United States. General Estey, who became acquainted with Moody at a YMCA convention, later served as vice-president and trustee of Moody's Northfield schools. General Howard, among other accomplishments, served as assistant professor of mathematics at West Point from 1867 to 1871.

Howard was a sympathetic and influential friend during Moody's formative years in Chicago. He knew him when young Moody traveled back and forth to the battle front for the United States Christian Commission during the conflict



# Moody's Impact on Great Servants of God

*An important key to understanding*

*Moody's influence lies in knowing*

*the men whose lives he touched.*



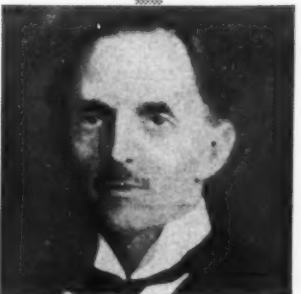
Chapman



Meyer



Pentecost



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between the States. "Moody and I met for the first time in Cleveland, East Tennessee, in April, 1864," Howard remembered vividly. "His preaching was direct and effective to my soldiers, and multitudes responded with a confession and promise to follow Christ. [Later], in Chicago, during the World's Fair, Moody acted as a general, and I his subordinate."

Some well-known businessmen were on intimate terms with Moody. John V. Farwell was one of Moody's staunchest supporters in his early days in Chicago. Farwell, for many years the president of Chicago's leading wholesale dry-goods firm until it was displaced by Marshall Field and Company, was a presidential elector on the Lincoln ticket in 1860. It was Farwell who invited President Lincoln to visit Moody's Sunday school.

Another man of influence who befriended young Moody in Chicago was Cyrus H. McCormick, an outstanding manufacturer and inventor. For years he encouraged Moody in his work, donating large sums for many of his enterprises.

That staunch Philadelphian John Wanamaker and Moody were attracted to each other as early as 1859, for each headed the two largest Sunday schools in the country. Wanamaker's Bethany Sunday school always ran just a little larger than Moody's. Wanamaker was, of course, founder of the clothing house of Wanamaker and Brown, later Wanamaker's, and in 1896 took over a similar business in New York City. Wanamaker's many religious and philanthropic enterprises are well known, and some still flourish today.

Both men were active in the early days of the YMCA. On Moody's last trip to an evangelistic campaign at Kansas City in 1899, he stopped in Philadelphia to visit with this old friend. Moody's death soon after was a deep shock to Wanamaker.

On that last visit Moody and Wanamaker talked for nearly an hour. It was recounted later by Wanamaker. "I went home to tell my family," he said, "that

Mr. Moody looked to me that night as the prophets of Elijah and Hosea must have looked. His eyes were full of tears, and he sighed again and again, saying, 'If only it would please God to let me get hold of this city by a winter of meetings! I should like to do it before I die, and possibly from Philadelphia the influence would go out to other large cities.'"

Continuing the account, Wanamaker said, "Somehow my heart grew heavier as he talked. I witnessed what seemed to me like an agony of soul in his care for the church at large and his anxiety for a revival. It was with this burden that he undertook a railway journey for a thousand miles of fatiguing travel, and under this burden he has staggered to the grave."

✦ Also numbered among men Moody touched were lawyers of note, bank presidents and heads of some of the world's largest business and financial concerns. Each in turn, in proportion to his relationship to the Christ Moody preached, exerted his own spiritual influence upon those he came in contact. Perhaps more important would be a sampling of a great host of clergymen, as well as men who became well known as missionaries, who in some way were touched by Moody's life and work. A few choice ones got to know Moody personally, some intimately. Most, however, had to be content with sitting under his preaching, receiving blessed inspiration and revival even thus seated "afar off."

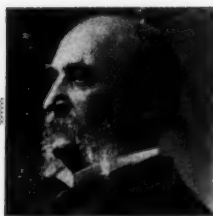
One of Moody's outstanding clergymen friends has already been mentioned, J. Wilbur Chapman, known as a "preacher to preachers." Chapman's first contact with Moody was at a service in Chicago to which Chapman and a fellow seminary student had gone out of curiosity. From a talk with the evangelist after the meeting, Chapman claims to have received his assurance of salvation. There began a lifelong friendship between the two men.

An ardent worker in the Northfield conferences, Chapman was fired with the

April, 1957



Towner



Sankey

## These Song Writers Knew Moody

SOME of Evangelist D. L. Moody's compatriots became primarily known for the hymns and gospel songs they composed. Listed below are several such men together with a few of their best known works. Some of the hymns mentioned here were expressly asked for by Moody, others were inspired by his messages, while many of them were given great impetus, if not first introduced, in his campaigns.

IRA D. SANKEY, who listened to Moody's preaching more than any other one man—sometimes to the same sermon over a hundred times—said that he never tired of hearing the evangelist, and continued to receive blessings from him. Sankey's two songbooks, *Gospel Hymns* and *Sacred Songs and Solos*, had a circulation of more than fifty million copies, in many different languages. Among his most popular hymns that Christians continue to sing today are: "The Ninety and Nine," "A Shelter in the Time of Storm," "Hiding in Thee," "I Am Praying for You," "Beneath the Cross of Jesus," "Trusting Jesus, That Is All," "Under His Wings," "The Lily of the Valley" and "When I Survey the Wondrous Cross."

PHILLIP P. BLISS, whose death in a railroad accident in 1876 cut short a brilliant career of hymn composing, wrote many gospel songs which are

sung today. Among them: "Almost Persuaded," "Dare to Be a Daniel," "Hallelujah, 'Tis Done!" "Hallelujah, What a Saviour," "I Gave My Life for Thee," "It is Well with My Soul," "Jesus Loves Even Me," "Let the Lower Lights Be Burning," "Whoever Will," "Wonderful Words of Life," "I Will Sing of My Redeemer," "Precious Promise God Hath Given," "The Light of the World Is Jesus" and "I Gave My Life for Thee."

JAMES MCGRAHANAN was author of such hymns as: "Thy God Reigneth," "I Find Thee So Precious," "Showers of Blessing," "I Know Whom I Have Believed," "Christ Receiveth Sinful Men," "The Banner of the Cross," "I Will Sing of My Redeemer," "How Love I Thy Law" and "Christ Returneth."

GEORGE C. STEBBINS, closely associated with Moody in both Great Britain and America, wrote such popular hymns as, "Jesus, I Come to Thee," "Not Under Law but Under Grace," "Jesus Is Calling," "I've Found a Friend," "Have Thine Own Way, Lord," "True Hearted, Whole Hearted," "In the Secret of His Presence," "Saved by Grace," "There Is a Green Hill," "Throw Out the Life Line," "Ye Must Be Born Again" and "Take Time to Be Holy."

MAJOR DANIEL W. WHITTLE, who was closely associated in Moody's evangelistic work, wrote under the pseudonym, "El Nathan," such memorable pieces as "Moment by Moment" and "I Shall Be Satisfied."

DANIEL B. TOWNER, who in 1884 joined Moody as soloist and musical director, and inaugurated and directed the music course at the Bible institute founded by Moody, compiled numerous hymn books, such as *Tabernacle Hymns*. In addition he composed many hymns and gospel songs. Among the best known are: "Trust and Obey," "O Thou God of My Salvation," "Ride On in Majesty," "Grace Greater than Our Sin," "At Calvary," "Only a Sinner," "I Love Him," "My Anchor Holds," "Anywhere with Jesus," "Arise, My Soul, Arise!" and "Full Surrender."

J. WILBUR CHAPMAN, among Moody's other associates who, while not primarily noted for their hymn writing, composed some of our most popular hymns today, wrote "One Day!" Other such men were:

ADONIRAM J. GORDON, known for his "My Jesus, I Love Thee."

JAMES M. GRAY, "By His Stripes We Are Healed," "Only a Sinner" and "I Find Thee So Precious."

same zeal as the great evangelist. In 1896 he became trustee and vice-president of Moody Bible Institute, later representative-at-large for the Evangelistic Committee of the Presbyterian Church, and finally moderator of the General Assembly of the Presbyterian Church U.S.A.

Perhaps Chapman's greatest field of influence was his evangelistic campaigns which took him nearly around the world in the latter part of his life. He wrote a biography of Moody, as well as a number of devotional works, including *The Surrendered Life* and *The Secret of a Happy Day*.

Men active in most every denomination in the three decades just prior to the turn of the century acknowledged that their contacts with the nineteenth century evangelist had marked influence upon their lives. For instance, there was John H. Vincent, who after long years

of personal friendship crossed the continent together with Moody to attend the California Sunday school convention in 1871. While pastoring Chicago's Trinity Church, Vincent established the *Sunday School Quarterly*, prototype of the modern denominational quarterly. Later he founded a teacher's institute at Lake Chautauqua, which became nationally known as the Chautauqua Assembly.

Another was John P. Newman, who was delegated by the ministers of Washington, D.C., to obtain the evangelist's efforts upon his return from the British Isles for a campaign in the nation's capital. In 1888 Newman was elected to the bishopric and attended President Grant in his last illness.

Others touched by Moody were W. F. Mallalieu, who said, "I have known [Moody], esteemed him and loved him"; and missionaries William Taylor and James M. Thoburn. Taylor wrote, *The*

*Model Preacher* and *The Flaming Torch in Darkest Africa*, among other books, and Thoburn authored *The Christian Conquest of India*.

George F. Pentecost was often called upon to hold auxiliary meetings for the overflow crowds at the great Moody and Sankey campaigns. He pastored churches in England as well as in this country, and after Moody's death became commissioner of the Presbyterian and Congregational foreign mission societies in Japan, China and the Philippine Islands.

George C. Lorimer and P. S. Henson also took part in the World's Fair campaign. At the time Henson was pastoring Chicago's First Baptist Church; later he went to Hanson Place Church in Brooklyn, and eventually ministered in Tremont Temple, Boston. Lorimer served many years as pastor of Tremont Temple, and later as pastor of New York's Madison Avenue Baptist Church. He authored

eight books, including *Christianity and the Social State* and *The Master of Millions*.

♦ In the British Isles (Moody was abroad eight times altogether), the evangelist also exerted a profound influence upon lay and clerical leaders. Most evangelical students today know well *The Life of Jesus Christ* and *The Life of St. Paul*, by Stalker. Less known is the fact that Stalker was introduced to Christian work by Moody.

Many years later Stalker told the story, "Well, do I remember my meeting with Mr. Moody in Scotland," he said. "At the very first meeting I attended, Mr. Moody requested me and a companion, who had been pointed out to him as divinity students, to wait and assist at the inquiry meeting; but we declined, having had no experience in such work.

"On the way home, however, we talked it over and we returned the next night to offer our services. After that, we assisted regularly. We students felt unconsciously the spiritual stature of the man and the singleness of his purpose." In 1902, Stalker was made professor of Church History in the United Free Church College at Aberdeen.

*The Expositor's Greek Testament* is a must in every preacher's library today. Its editor, Sir W. Robertson Nicoll, was a Scotch journalist who regarded the impact of Moody's ministry in his own life as "the quickening which no preacher who knew his business would think of ignoring."

When F. B. Meyer first met Moody in York shortly after the latter's arrival in England in 1873, Moody was thirty-six and Meyer twenty-six. Meyer's name became almost inseparably linked with Moody's in the great British campaigns. Meyer ranked high as a preacher, but it is his prolific pen that bequeaths to us such a legacy today. His books and pamphlets have found a place in most evangelical libraries today.

Two Scotch writers, brothers, also entered the area of Moody's influence and later testified to the evangelist's contagious personality—Horatius Bonar, and his younger brother Andrew. When Moody and Sankey were strongly criticized by clergy and laity alike for their novel methods of preaching and singing, Horatius defended them. Andrew conducted some of the auxiliary meetings during the campaigns. Four years later, Andrew was made moderator of the Free Church. Both brothers gave the world books on Bible study and biographies. Horatius is best known, of course, as the author of the hymns, "What a Friend We Have in Jesus," and "I Heard the Voice of Jesus Say."

Among nineteenth century British preachers, Charles H. Spurgeon, Joseph Parker and G. Campbell Morgan stand

high on the list. Without doubt, Spurgeon and Parker both influenced Moody greatly. But just as surely the fire that burned on the altar of their souls was itself fanned by the great evangelist.

Spurgeon and Parker both proved real help in Moody's great London campaign of 1873-1875, with one of Moody's greatest meetings being held in Spurgeon's Metropolitan Tabernacle. So much did the Spurgeons think of Moody that Mrs. Spurgeon presented him with her husband's Bible upon his death in 1892.

Joseph Parker came to America and visited Moody in his Northfield home. He later recounted how disinclined he was "to have much commerce or communion with Mr. Moody, because I feared he was a man with only one set of sympathies. When I met him in his own house in America that feeling was instantaneously and completely dissipated. I found he was a big man, a man of wide views and wide sympathies."

On that visit, Mr. Moody beckoned Parker into a little room which he called his study. He took from his shelves two volumes, known as Parker's "People's Bible.

"Moody said, 'Look at these,'" continued Parker. "I looked at them. 'Open them,' he said. I opened them, and found marks, notes, special indications of careful perusal; little sentences were marked that I should have thought Mr. Moody would have never noticed. And then he said to me, 'I never travel without these.' May God raise up many men like Mr. Moody, strong, simple, unselfish men, who will teach us how to make the best of our time, and to be ready when the Lord comes!" In addition to his well known *People's Bible*, Parker published *The Paraclete* and *A Preacher's Life*.

At the age of ten, G. Campbell Morgan had already sung from Sankey's hymnbook, *Songs and Solos*. Ten years later he met Moody when the latter came to the Jewish Collegiate School in Birmingham where Morgan was headmaster. But not until the last four years of Moody's life did Morgan come to feel the tremendous impact of intimate friendship with the great evangelist.

During these four years Morgan pastored New Court Chapel in London, until 1901. Then for thirteen years he served Westminster Chapel. In 1919 he came to the United States and lectured across the country, becoming pastor of the Tabernacle Presbyterian Church of Philadelphia in 1929. In addition to his great *Analyzed Bible* of ten volumes, he wrote such books as *Evangelism*, *The Life of the Christian* and the monumental *The Acts of the Apostles*, and edited the *Westminster Bible Record* and the *Westminster Pulpit*.

One of Moody's trophies of grace during his great London campaign of 1875 was Edward Studd, a retired merchant

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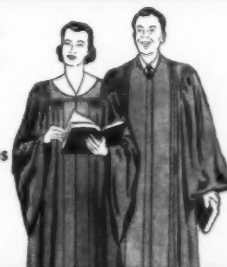
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But above all, this is the view of Jesus Christ. "The scripture cannot be broken" (John 10:35). Even the smallest part of Scripture has the force of law. "And it is easier for heaven and earth to pass, than one tittle of the law to fail" (Luke 16:17). Jesus Christ himself is the subject of prophecy. "For had you believed Moses, you would have believed me: for he wrote of me. But if you believe not his writings, how shall you believe my words?" (John 5:46-47).

It is fitting, therefore, that Fuller Theological Seminary bow the knee of its heart to the revelation of God in Scripture. Jesus Christ is the Living Word, while Scripture is the Written Word. Christians prove their love to Jesus Christ by obeying his Word. "If you love me, keep my commandments" (John 14:15).

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who had amassed considerable wealth with the East India Company. Through Moody's dealing with him, and with his three sons in subsequent campaigns, the world was introduced to his son C. T. Studd. Until that time, C. T. Studd was known only in Britain, as captain of Cambridge's cricket team. As a back-sliding Christian, C. T. finally surrendered about the time Moody's mission of 1883 drew to a close. Then he decided God wanted him as a missionary.

With this in view, C. T. Studd interviewed Hudson Taylor of the China Inland Mission, and got six other Cambridge students to join him. Someone gave them the name of the "Cambridge Seven," and shortly the press carried the news that seven young men—including no less leading lights in the athletic world than an all-England cricketer, the stroke of the Cambridge Boat, the stroke oar of one of the trial eights, a dragoon guardsman and an officer of the royal artillery—were going out to China as missionaries.

Before Studd left for China, he gave away his share in his father's inheritance, including 4,000 pounds to George Müller of orphanage fame, 5,000 pounds to General Booth of the Salvation Army and 5,000 pounds to Moody.

With his gift to Moody he expressed hope that Moody could start some gospel work in North India, where Studd's father had made his fortune. Unable to carry this out, Moody wrote Studd, "I will do the next best thing and open a training school with it, from which men and women will go to all parts of the world to evangelize."

(Next month, the author writes concerning Moody and great Christian movements.)

## The Christian in Seven Characters

II Timothy 2

A son	Affection	v. 1
A Steward	Faithfulness	v. 2
A Soldier	Endurance	v. 3
A Wrestler	Skill (strength)	v. 5
A Workman	Diligence	v. 15
A Vessel	Cleanliness (purity)	v. 21
A Servant	Obedience	v. 24

W. J. Burrows

SERMONBUILDERS

## LEST WE FORGET

*What advantage then hath the Jew? Much every way, but chiefly that to them were committed the oracles of God. (Rom. 3:1, 2)*

HISTORY declares that the discovery of the New World by Christopher Columbus was financed not so much by Queen Isabella's jewels, as by two of her Jews—Luis de Santangel, chancellor of Spain's royal household, and Gabriel Sanchez, chief treasurer of Aragon.

Of the several Jewish members of Columbus' expedition, Louis de Torres, the interpreter, was the first to set foot on American soil.

The Jews had no small part in the founding of the United States. That fateful winter at Valley Forge, when the cause of the Colonies was all but lost, it was Hyam Solomon, the Jewish banker from Philadelphia, who turned the tide in the direction of victory by giving General Washington \$600,000 with which to equip the Continental Army.

So often, in keeping with His promise to Abraham, God has made the Jews a blessing to mankind, most of all by ordaining that the Bible, the written Word of God, should come down to us through their custodianship.

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# In the Study

By WILBUR M. SMITH

## Predictions of Christ Relating to His Death and Resurrection

ON some aspects of Christ's prophetic teaching—particularly the parables of Matthew 13, the kingdom of God, the Olivet Discourse and the Second Advent—there is quite an extensive literature, but I know of no book in our language which in any adequate way attempts to examine *all* of our Lord's specific predictions. The following is a list of what might be called the principal subjects of His prophetic utterances:

Christ the Prophet Come from God  
Christ's Predictions Regarding His Own Death  
Christ's Announcement of His Certain Resurrection  
Prophecies Relating to the Disciples  
The Founding and Destiny of the Church  
The Destruction of Jerusalem  
The Course of This Age  
World Conditions at the End of This Age  
"The Abomination of Desolation"  
The End of Jerusalem's Subjection to Gentile Nations  
The Return of Christ  
The Resurrection of Believers  
The Messianic Kingdom  
The Day of Judgment  
The Final Destiny of Believers

A number of chapters in various books and Biblical encyclopedias are devoted to our Lord's predictions concerning His death and resurrection, but I personally do not recall seeing a complete classification of these passages.

These prophetic utterances could serve as the basis for a most profitable series of midweek messages. Seven of these predictions are found only in John's Gospel, four exclusively in Luke, and two only in Matthew; the others are recorded in two, and sometimes three of the Gospels, but no one statement is in all four Gospels. (The books and authors referred to in the study which follows are listed, along with others, in the bibliography you will find at the close.)

### Prophecies of Christ Concerning His Death

A careful study of this subject reveals that Christ uttered twenty-seven different statements regarding His death, twenty-three of which are found in more than one Gospel, making a total of fifty direct references to His death in the teachings of Christ. As Professor James Denney has said, "On the ground of the evidence which is here available, we must hold that from the very beginning of His public work the sense of something tragic in His destiny was present to the mind of Jesus" (p. 15).

#### I. The Preparatory Announcement of John the Baptist

Christ as the Lamb of God, John 1:29, 35. "The name is re-

markable. The definite article conveys the meaning—the *expected* Lamb of God—as if to say, Here is at last what we have been looking for! Psalms 40:6, 7. Whence did John derive the name? Opinion is divided between Isaiah 53 and the institution of the Passover Lamb, Exodus 12; and good reasons can be adduced for both. In Isaiah 53:7 occurs the passage, 'He is brought as a Lamb to the slaughter'; and repeatedly throughout the chapter the fact is stated that the sufferings of the Servant of the Lord were on account of the sins of men, and were the means of taking them away (vv. 4, 5, 6, 8, 10, 11, 12)." (George Reith).

#### II. Christ's Early (and in part indirect)

##### References to His Death

1. His body a temple which the Jews would destroy, John 2:19-22
2. To give eternal life to perishing men, He must be "lifted up," as Moses lifted up the serpent in the wilderness, John 3:14, 15; see Numbers 21:1-9
3. His identification of Himself as the Bridegroom who would soon leave the children of the bride chamber, Matthew 9:15; Mark 2:19, 20; Luke 5:34, 35

"The taking away of the bridegroom from the bridal party is *not* the universal experience of man, applied to an individual case; it is something startling, tragic, like a sudden storm in a summer sky; and it is as such that it is present to the mind of Jesus as a figure of His own death." (Denney, p. 24).

4. The prophetic meaning of Jonah's being three days and three nights in the belly of the great fish, Matthew 12:40

Though death is not specifically mentioned here, it must be assumed in the phrase, "the Son of man shall be three days and three nights in the heart of the earth."

5. His discourse on eating his flesh and drinking his blood, John 6:51-59

Note that these early statements about His death, made in the first year of His ministry, are recorded, with one exception, in John's Gospel exclusively, while the more specific references of His later ministry occur almost exclusively in the Synoptic Gospels.

#### III. Christ's Three Detailed Announcements of His Death

1. After Peter's confession, Matthew 16:21; Mark 8:31; Luke 9:22

Here is information as to where His death will take place, at whose hands; with three additional details: He will suffer, He will be rejected, He will be killed.

2. After the Transfiguration

At the Transfiguration, Moses and Elijah spoke to Christ about His *decease* (Luke 9:31). A preliminary announcement was made as the group came down the mountain: "The Son of man must suffer many things, and be set at naught" (Mark

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9:12, Matt. 17:12).

The more specific declaration came after the healing of the demon-possessed boy (Matt. 17:22, 23; Mark 9:31, 32; Luke 9:44, 45), and included the further detail that Christ would be betrayed and delivered into the hands of men. Luke says, "They understood not this saying, and it was hid from them that they perceived it not."

"He did not live in cloud-land; what He spoke of was the sternest of realities; and for whatever reason His disciples failed to understand Him, it cannot have been that he talked to them incessantly and importunately in shadowy riddles." (Denney, p. 29).

3. On the way to Jerusalem, Matthew 20:17-19; Mark 10:32-34; Luke 18:31-34

Here we are given even more detail: He would be delivered unto the Gentiles to be mocked; He would be scourged, spat upon, shamefully mistreated, and crucified. The Jewish method of putting a condemned man to death was stoning, not crucifixion; see John 18:31, 32.

IV. Christ's Statement on Giving Himself a Ransom for Many

The word *ransom* (Matt. 20:28; Mark 10:45) is a translation of the Greek word *lutron*, found nowhere else in the New Testament.

"The ministry of the Son of man culminates in the sacrifice of His life. This sacrifice is to be doubly unique. The disciple may lose his life, the Master can only give it in the fullest sense (John 10:18; Gal. 1:4; I Tim. 2:6). Further, whilst the disciple parts with his life for the sake of Christ and the gospel, the Master gives it as a ransom for many—His death is to be a supreme act of service to humanity." (H. B. Swete)

"Many is in opposition to one; it was not for His own personal advantage that He sacrificed His life, but one life was a ransom for many lives. The ransom is paid to God, into whose hands the dying Messiah surrenders His life." (Alfred Plummer)

For an excellent discussion of *lutron* and its cognate words see the *Commentary on Hebrews* by B. F. Westcott, (pp. 295, 296).

V. Other Announcements Preceding Passion Week

1. His declaration regarding "a baptism to be baptized with" (Luke 12:50), which no doubt has reference to His death
2. His assertion that as the good shep-

herd of the sheep, He must lay down His life for them (John 10:11, 15, 17, 18)

3. His chronological statement as to the time of His death and resurrection, Luke 13:32, 33

4. His announcement, recorded only in Luke (17:25), containing the phrase, "rejected of this generation"

5. His early references to "drinking of the cup" Matthew 20:22, 23; Mark 10:38, 39

Professor Hunter reminds us, "In the Old Testament, of twenty metaphorical uses of the word 'cup,' in seventeen cases it is a metaphor for divinely-appointed suffering, even punishment (see especially Isa. 51:17, 22). It describes God's punishment of human sin" (p. 96).

VI. The Announcements During Passion Week

1. In the commendation of the women who anointed His feet, in the house of Simon the leper, "She did this for my burial" (Matt. 26:12; Mark 14:8; John 11:7)

2. In the parable of the wicked husbandmen who slew the householder's son, Matthew 21:33-44; Mark 2:1-11; Luke 20:9-18

3. In the illustration of the corn of wheat falling into the ground (an indirect reference), John 12:24

4. In the words to the Greeks who came to see Him: if He be lifted up from the earth, He would draw all men unto Him, John 12:32, 33

5. In His words to the disciples on Tuesday, that at the Feast of the Passover, the Son of man would be betrayed to be crucified, Matthew 26:1, 2

6. In His utterance at the beginning of the Passover Supper: "With desire have I desired to eat this Passover with you before I suffer," Luke 22:15

7. In His statement made later at the Passover Supper, "The Son of man goeth," etc., certainly a reference to His death, Matthew 26:24; Mark 14:21

"Hunter says that this might be paraphrased, 'The Son of man travels the road mapped out for Him in Scripture,' and he adds, 'If we ask what road in Scripture, He means that there can be but one answer. It is that Via Dolorosa, that path of humiliation and death mapped out centuries before for the Servant of the Lord' (p. 97).

8. In His reference to the remission of sins through His shed blood, Matthew 26:28; Mark 14:24; Luke 22:20



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(On the phrase, "the blood of the covenant," see, e.g., Ex. 24:8; Isa. 53:12.)

9. In His quotation of Zechariah 13:7, on the way to the garden the smiting of the shepherd and the scattering of the flock, Matthew 26:31; Mark 14:27

10. In His references to the cup which He was about to drink, Matthew 26:35, 42; Mark 14:36; Luke 22:42

11. In the later reference to the cup, in the Garden of Gethsemane, John 18:11

12. In His affirmation that Isaiah 53:12 must be fulfilled: "He was reckoned among the transgressors," Luke 22:37

VII. Statements of Christ Which  
Would Imply that He Must Suffer

(These are not included in the statistical summary at the beginning of this study.)

1. His reference to the persecution which His followers might expect for righteousness sake, Matthew 5:10-12

2. His setting forth of Jerusalem as a city which had always killed the prophets, Matthew 24:37; Luke 13:34

3. His frequent assertions that as they had persecuted Him, they would persecute His followers also, John 15:18-25; 16:1-6

**Conclusion:** In the interview on the Emmaus road the afternoon of His resurrection, and again in the evening, our Lord emphasized the fact that the Mosaic writings, the prophetic writings and the Psalms all declared that when the Messiah came He must both suffer and enter into His glory (Luke 24:25-27, 44, 46). The great early type of Christ's death was in Abraham's offering up of Isaac (Gen. 22). The entire sacrificial system of the Old Testament pointed to the coming of One who would be once offered to bear the sins of many (Heb. 9:28, etc.). Of course, the principal Messianic prophecy of the death of God's servant is that of Isaiah (52:13-53:12), often referred to in the New Testament, as in I Peter 2:22-25; John 12:38; Acts 13:47, etc.

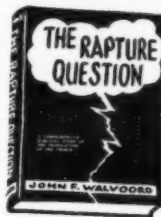
### Prophecies of Christ Concerning His Resurrection

No rational person would ever dare to announce before others that he would rise from the dead within a few days after his death. Such a declaration would immediately mark him as unbalanced, as one unworthy of confidence. No rational man would utter such a statement unless—unless he *knew* he would rise from the dead. Several people at different periods of history have made such predictions about themselves, none of which ever came to pass, with the exception of those set forth by Jesus Christ.

#### I. The First Prediction

Christ's initial announcement of His resurrection (John 2:19-22) was made at the very beginning of His ministry, in the same statement in which He first

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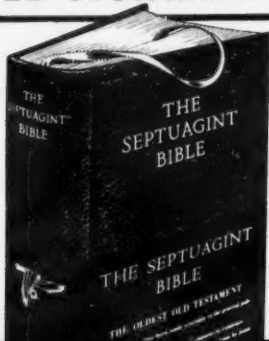
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spoke of His death.

Two aspects of this prediction are especially significant: first, even though it occurred early in His ministry, it already embraces the idea of a resurrection on the *third day*, and secondly, these words must have made a tremendous impression, for three times during Christ's trial and crucifixion, they were used against Him (Matt. 26:61, 62 and Mark 14:58-60; Matt. 27:40 and Mark 15:29; Luke 27:63, 64).

### II. The One Involving an Old Testament Experience

Jonah in the flesh (Matt. 12:40). While resurrection is not explicitly named here, it is implied in "so shall the Son of man be three days and three nights in the heart of the earth." Here again we have the idea of *three*.

### III. Those Accompanying the Detailed Predictions of His Death

1. After Peter's confession, Matthew 16:21; Mark 8:31; Luke 9:22
2. After the Transfiguration, Matthew 17:9, 23; Mark 9:9, 10, 31

Carefully note here Mark 9:10, "They kept the saying, questioning among themselves what the rising again from dead should mean."

3. On the way to Jerusalem, Matthew 20:19; Mark 10:34; Luke 18:33
4. Addressed to Herod (unique in Luke), "Behold, I cast out demons and perform cures today and tomorrow and the third day I am perfected," (13:32)

IV. The Reference to His Laying Down His Life and Taking It Up Again  
The Good Shepherd, John 10:17, 18. Immediately afterward we read, "There arose a division again among the Jews because of these words."

- V. Prediction Uttered on the Way from the Upper Room to the Garden of Gethsemane  
I will go before you, Matthew 26:32, Mark 14:28.

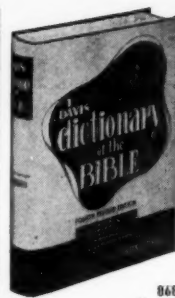
### VI. Indirect References In Christ's Teachings

1. His words to Mary and Martha, "I am the resurrection and the life," John 11:25
2. His illustration from the kernel of corn falling into the ground and dying before it can bring forth fruit, John 12:24
3. His promises that although He would soon be put to death, His disciples would see Him again, John 16:16, 17, 19, 22.
4. All references to His ascension; e.g., John 6:62
5. His statement at the Last Supper that He would drink the cup new with them in His Father's kingdom

In spite of all these predictions, we read that when the disciples found the tomb empty, "as yet they knew not the Scripture that He must rise again from the dead." John 20:9

### VII. Those Referred to After the Resurrection

1. By the angels at the tomb, Luke 24:7



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2. By the two disciples on the Emmaus road, Luke 24:21
3. By Christ Himself, "Thus it is written . . ." Luke 24:46
- VIII. Other Allusions and Occurrences that Would Assume His own Resurrection

1. He raised three different individuals from the dead
- a. The widow's son, Luke 7:11-17
- b. The daughter of Jairus, Matthew 9:18-26; Mark 5:21-43; Luke 8:40-56
- c. Lazarus, John 11; 12:1, 9, 17
2. He gave the disciples power to raise the dead, Matthew 10:8; Mark 11:5; Luke 7:22
3. After Christ's resurrection, some of the saints buried near Jerusalem rose from the dead, Matthew 27:52
4. Jesus said that He would raise the dead, and He would not be able to do for others what He could not do for Himself, John 5:28, 29; 6:39, 40, 44, 54
- Note: The frequent references to "the third day according to the Scriptures," here and in I Corinthians 15:4, take us back to such passages as Genesis 1:13; I Samuel 30:12, II Kings 20:5, 8; Leviticus 7:17, 18; and especially Hosea 6:2 and Jonah 1:17

### Bibliography

The brevity of the following list will emphasize our opening statement that we need a volume which adequately presents all the data found in the Gospels concerning the prophecies of Christ. I have examined scores of books on the teachings of our Lord which never mention His predictions of His death and resurrection. One of the exceptions here is the magnificent work of a former generation by A. B. Bruce, *The Training of the Twelve*. Then, of course, there is the large eight-volume work by Stier, *The Words of Jesus*, in which all His utterances are discussed with fullness.

The only volume with which I am acquainted that attempts to cover this theme in a general way is *The Prophecies of Jesus Christ* by Paul Schwartzkopf (trans. from the German, Edinburgh, 1897), in which Christ's predictions of His death are discussed (pp. 23-60), and His resurrection (pp. 61-155). The tragic aspect of this volume, however, is that the author does not believe Christ actually uttered most of these predictions, and the ones He did utter were never fulfilled; so the work is not of any real help.

James Denney: *The Death of Christ*, 2nd ed., New York, 1903. This is a classic. The material relevant to our theme is found in Chapter I, pp. 11-60.

G. Campbell Morgan: *The Teaching of Christ*, New York, 1913, pp. 245-258.

R. F. Horton: *The Teaching of Jesus*, pp. 235-250.

H. H. Wendt: *The Teaching of Jesus*,

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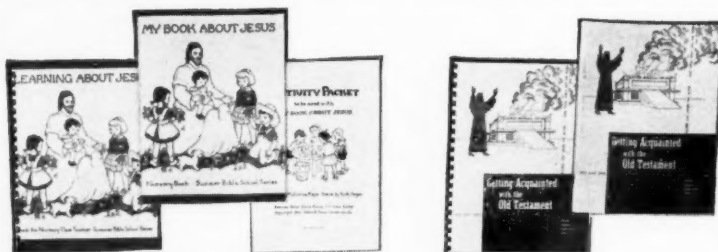


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W. J. Sparrow Simpson: *The Resurrection and Modern Thought*, London 1911, pp. 1-14

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## Another Look at Revivals

OF all the times, in this century at least, that earnest Christians should be and probably are interested in the subject of revivals, this is that time—at the threshold of the Billy Graham Crusade in New York City. Because of this, many will be looking about for a good work on the history of revival in our own country. We are happy to report that such a volume has just been published by the W. A. Wilde Company of Boston (the publishers of *Peloubet's Select Notes*), *Revival Times in America*, by Fred W. Hoffman. If I am not mistaken, this is the author's first publication.

It is interesting to note that books on revival seem to appear about every ten years. In 1934, A. B. Strickland issued *The Great American Revival* (Cincinnati: Standard Press); in 1945, W. L. Muncy of the Central Baptist Theological Seminary of Kansas City wrote his *History of Evangelism in the United States* (four printings in seven years) and now this delightfully written volume by Mr. Hoffman.

The book has four major commendable qualities. First of all, it is written with a genuine sympathy for deep spiritual awakenings: too many critical studies of revival lately have revealed an aloofness from any passion for souls. Secondly, as I have already said, the work is charmingly written; in fact, it could well be read aloud in the evenings at home, if enslavement to television does not prevent.

Thirdly, here are included the more recent movements, not surveyed, of necessity, in the earlier volumes on revival: the work of Dr. and Mrs. Henry M. Woods, the Youth for Christ movement,

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Don Hustad, arranger, is Director of The Sacred Music Department, Moody Bible Institute and the Moody Chorale. Formerly President of the National Church Music Fellowship; now working for his Doctor's degree.

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the Young Life Campaign, the Child Evangelism Fellowship, the Good News Clubs, Inter-Varsity Christian Fellowship, the Christian Business Men's Committee, the labors of such men as Dr. Torrey Johnson, Dr. Robert McQuilkin, Dr. J. Edwin Orr, and Dr. Billy Graham. There are some fine things said here about the evangelistic efforts of Dr. Charles Fuller through the Old Fashioned Revival Hour. Finally, the book begins and ends with two very practical, helpful chapters, "The Need of the Hour," and "The Pathway to Revival."

As I have already told the publisher, if in future editions the author should feel led to give us a bibliography of revivals in America, and a good index, the usefulness of the work would be greatly increased. I should like to heartily commend to all my readers this up-to-date work on one of the most pertinent themes of Christendom today. The price is \$2.50, and as with all Wilde publications, the volume is attractively bound and the typography is the very best.

Most of the May issue of this department will be devoted to an examination of the three great Bible atlases now available: the new Rand McNally Bible atlas, edited by Kraeling; the one by Grollenberg, published by Nelson; and the improved revision of the Westminster atlas.

### A NIGHT OF PRAYER

Luke 6:12

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Surely, brethren, if we have given whole days to folly, we can afford a space for heavenly wisdom.—Charles Haddon Spurgeon.

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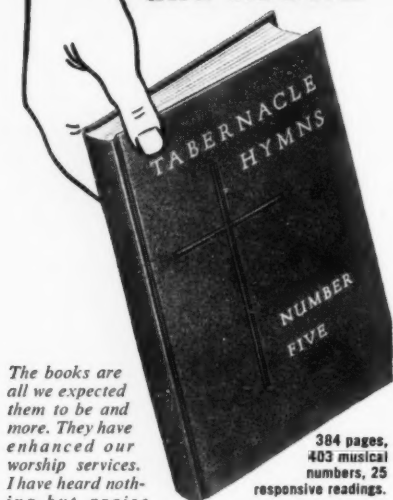
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## Further Auca Contacts

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CONTINUED contacts on a friendly basis between missionaries and Auca Indians of Ecuador, first reached by the five missionary martyrs just prior to their deaths in January, 1956, has been revealed by the Missionary Aviation Fellowship.

Flying over the Auca territory regularly—three times a week—missionary pilots have observed increasingly significant efforts on the part of the Aucas to show friendliness. First aerial reconnaissance showed that Auca houses had been burned to the ground, reportedly an Auca custom following a killing expedition. A gift was dropped to three Aucas seen nearby. On later flights new houses were discovered on a site a mile farther upstream.

At first, only small clearings were around the houses, and the people usually kept out of sight during the aerial visits. By April they ventured out to wave at the plane. In July they apparently had lost all fear of the airborne visitors. Appearing boldly in the rapidly expanding clearings—extending as far up the hills as the tops of the ridges, making low-altitude reconnaissance much more effective—the Indians were evidently making friendly advances.

The villages appeared to be smaller than before and younger men seemed to be in control. The pilots believe they have spotted both "George" and "Delilah," two of the three Aucas who paid a friendly visit to the five men on the beach. "George" has been seen waving the yellow model airplane given him by the five fellows. Others have waved, in what seemed to be a friendly gesture, pieces of the stripped plane's fabric, while one Auca displayed a model plane of his own design, complete with propeller, landing gear and wheels.

Gifts designed to create a desire for further contact have been consistently dropped to the Aucas. These include rope, wire, a hammer and nails, and simplified how-to-do-it illustrations for several projects. For "George," remembering his delight at a new taste when he visited the five men at "Palm Beach," the pilots lowered a hamburger, complete with mustard.

Meanwhile, steps were taken to reoccupy the McCully's former station at Arajuno, on the edge of the Auca territory. A large area around the station was cleared of brush and grass, and a high barbed-wire fence built around the compound to avoid surprise attack. Several families of the Gospel Missionary Union

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took turns manning the Arajuno station until veteran jungle missionary Wilfred Tidmarsh of Christian Missions in Many Lands returned from furlough.

Nate Saint's missionary sister, Rachel, who has been continuing linguistic study of the Auca language with Dayuma, an Auca girl who fled her tribe ten years ago, supplied the pilots with various Auca phrases. These they broadcast to the villagers over a public address system rigged in the missionary plane.

That these overtures have paid off are evidenced in the things the missionary pilots have observed from recent low-altitude flights. One time an Auca emerged from his house with a basket suspended on a cord. The way he raised and lowered it seemed obviously connected with Nate Saint's famed "bucket drop." Another time when gifts were lowered to the villagers in the bucket the Aucas made a return gift, a smoked monkey leg.

Flying in low to get a picture, the missionary pilots were delighted to discover a small fence unlike any previously observed; in fact, unlike any they have ever known to be built by jungle Indians. Its construction amazingly resembled the fence surrounding the Arajuno compound, suggesting to the missionaries that some visual eavesdropping has been going on, which they hope will soon result in the further personal contact for which they have been praying.

### Ask Me

An exchange tells of a salesman who was demonstrating a bacon cutter to a grocer. To all his questions as to whether the machine, a good investment, would increase the sales of bacon, the grocer answered in the affirmative. "Then why don't you buy one?" asked the salesman. And the grocer answered, "Why don't you ask me?"

A businessman once told Billy Graham that a man had been in his employ for thirty years, and he had never said one thing to this man about his becoming a Christian. Graham urged him to speak to this man the very next morning. The businessman promised he would. He found it very difficult to break the silence of thirty years. But finally he said: "I want to talk to you about your soul! I want you to give yourself to Jesus Christ, and live for Him!" His employee, after a moment's silence, said with tears, "For years I have wanted you to talk to me about my soul. I will ask Jesus to come into my life, and I will go with you to church Sunday and publicly confess my faith in Him."

Are there many sales that are not made because no one tries to sell? Are there many souls outside of Christ because no one has asked them to come in? Are we mistaken in our hesitancy to give the Christian invitation? . . . You wonder why so many people live without Christ in their lives. Perhaps they wonder why no one asks them to admit Him. You think, "Why don't you?" Many of them are silently entreating, "Ask me."

--Editor Paul Erb, in *Gospel Herald*.

April, 1957

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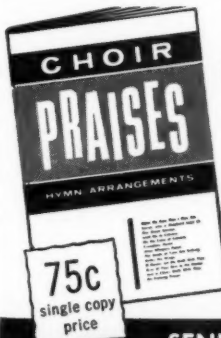
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**ANSWER PANEL**

**Q.** Is there an explanation for the apostles' apparent misapplication in the New Testament of certain Old Testament passages? Often they seem to do violence to the context of the original setting. For instance: Habakkuk 2:3, 4, quoted in Hebrews 10:37, 38.—*H.A.H., New Jersey*

**A.** We must remember that three languages are involved, the original Hebrew and Greek and our own English. It is difficult to render in one language the idiom of another. We must also bear in mind that the Holy Spirit, who is the Author of the Old Testament, may in the New Testament be pleased to reclothe in different words a truth He has previously revealed, or to emphasize some facet of truth we might otherwise have only dimly perceived.

Just as the Spirit in Galatians 3:16 identifies the seed of Abraham (Gen. 22:18) as Christ, so He may be said in Hebrews 10:37 to identify the vision of Habakkuk 2:3 as a living Person, the Lord Jesus at His second coming (cf. Hab. 2:14).

However, reading these two passages carefully we see that Hebrews does not claim to be a quotation from Habakkuk, even though the language is similar. Because of this, some evangelical scholars (like Westcott) maintain that the writer of Hebrews is simply using old and familiar prophetic language to convey new truth.

It is interesting also to note that the Greek Septuagint version, which was the common Bible of the day, had already given a personal application to the vision of Habakkuk by the use of the masculine singular, as does Hebrews 10:37.—*S. Maxwell Coder*

**Q.** As I understand it, the Unitarians believe in God but consider Jesus Christ only as a teacher. If that is so, why do they observe communion?—*N.T.L., Massachusetts*

**A.** We are informed by a Unitarian representative that only about one-fourth of their churches, perhaps, have a communion service. These are found mostly in the older churches, which have carried on the tradition from the early New England churches. "Where it is observed," this writer states, "it is not that

of a religious sacrament, but as a celebration of the sense of family."—*The Editors*

**Q.** Recently I heard a rabbi say that the crucifixion story is incorrect in that there is no historical evidence for the custom to release a prisoner at the time of the Passover, and that no choice had been offered as stated in Matthew 27, Mark 15 and Luke 23. Can you supply an answer to this?—*R.T., California*

**A.** To say, in the first place, that there is no historical evidence for a custom is no demonstration that it is not true. And how can one say there is no historical evidence for such a custom? Shall historical evidence be defined only as that found in secular writings? The New Testament is itself historical evidence.

What of the Old Testament? Does the one who made the statement believe that record—most of which is pure history, is accepted as such, and is supported by all archaeological findings?

Similarly, one wonders how anyone can say "no choice had been offered," when the fact is stated in all four gospels. Luke, whose capacity as a historian has been well established, presents it in the strongest terms. For us this is historical evidence enough. More than that, it is the very Word of God.—*N. J. Stone*

**Q.** Would you give me some Scripture verses having to do with the salvation of our loved ones? Would Exodus 12:4 be sufficient on which to claim the salvation of our neighbors under the covenant? Would Isaiah 54:1-3 mean "spiritual children"?—*Mrs. L.E., Wisconsin*

**A.** There is much in Scripture to encourage God's people to lay hold of Him in faith in behalf of the members of their family. I would suggest the following Scriptures for your consideration: Genesis 7:1; Joshua 6:25 and 24:15; Acts 10, also 11:13, 14 and 16:31.

Isaiah 54:1-3 deals so definitely with the future of Israel that it would not be wise to interpret it for other purposes. Likewise, I would hesitate using Exodus 12:4 as a basis to claim the salvation of our neighbors.

Of course, our Lord's own encouragement to prayer, with assurance of an-

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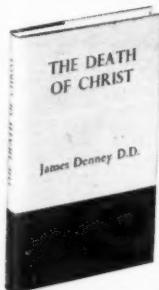
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swers, should be sufficient to support us in any prayer which is according to the will of God. Also, if He should burden us for a neighbor, surely He will lead us into faith in behalf of that neighbor. — J. C. Macaulay

## God's Footsteps

By W. M. Hayler

**O**FTEN we have sung those grand words of Cowper's hymn:

*God moves in a mysterious way  
His wonders to perform:  
He plants His footsteps in the sea,  
And rides upon the storm.*

But isn't it strange that as we sing we are far more conscious of the roughness of the sea, and of the storms, than of the One whose footsteps are on that sea and who rides on the storm!

How much more would be our comfort and joy if we could but get our eyes off the sea and see His footsteps in all things, and His riding even on the storms. For the seemingly chaotic, often bewildering things of life are as much under His control as are days of sunshine. Of that we ought to be utterly sure, for He worketh all things after the counsel of His own will.

Joseph saw this long ago. Looking back over his exceedingly strange experiences he told his brothers that they had not sent him to Egypt, but God.

Joseph, however, did not stop there. He knew God had led him for a great purpose, watching over him, protecting him, leading him, putting him in the place of His own choice that he would be there ready to serve his God at a future time. "God sent me before you," Joseph said to his brothers, "to preserve you a posterity on the earth" (Gen. 45:7).

If Joseph could have looked forward and known all that the preserving of that posterity was to mean in subsequent days, even until the consummation of all things—for it included the coming to earth of the Lord Jesus Christ—how amazed he would have been at the moving of God in mysterious ways! Cowper called it "God's footsteps."

We have more to guide us than had Joseph. We have the Saviour's life, death, rising, ascension and His presence with His own, all according to God's great purpose in the beginning. All is ordered by Him, the One who plants His footsteps on all history, and rides on every storm which can sweep over the lives of men. Surely with these proofs, we ought to realize that the hand of God is also leading us through every experience for a great purpose.

Christian, as you look back on things of former days, can you not see how completely some things have changed your path? Can you not say, "Yes, that was God's doing. I would not have

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missed that experience, for God was in it?"

As a young man in a great city I was flung among atheists. Being brought up in a Christian home, Sunday school and church, I had early decided for Christ but knew almost nothing of the great foundation facts on which our faith is built. I was bewildered by arguments of the atheists and was in very real spiritual agony until by the grace of God I heard Silvester Horne preach a sermon on "Doubt."

His clear presentation helped to lift away the very problems I had not been able to see through. But, lest I again be caught unprepared, I knew I needed to know the great arguments of our faith. I studied honestly and searchingly everything I could get on Christian evidences and my feet became grounded on solid rock.

Many times I regretted what I felt were the wasted months of my poor faith. Then years later in a pastorate, visiting a young couple, I found them deeply distressed by doubts they couldn't understand. Because of what I had gone through I was able to dispel their doubts and help them to a clearer understanding and assurance.

No doubt you have had such times, and they were not pleasant. But as you look back, cannot you see God's provision, leading you safely and preparing you for service ahead? Then have that same faith for today's happenings, often so mysterious.

God is preparing you today for something He has for you in the days to come, for some service you could not render so well if you had not been made ready for it today. Even if days are dark, and troubles as frequent and as mysterious as were Joseph's, know this, that everything comes to you that you may be a better servant of your Lord.

But do not stop there. Lift up your eyes to eternity. You will find that glorious truth as certain then, for God's purposes never come to a complete stop, they go on unceasingly. He is the everlasting God, who worketh all things after the counsel of His own will.

Think of it! If you are a redeemed child of God, you are being prepared now for service in the land that is fairer than day! Was not that what the Saviour meant when He said in Matthew 25:23 that because "thou has been faithful over a few things, I will make thee ruler over many"? **END**

The great things which the Bible says of faith, it says of it only because it is the channel, the medium, the condition, by and on which the real power, which is Jesus Christ Himself, acts upon us.

It is not the window, but the sunshine that floods this building with light. It is not the opened hand, but the gift laid in it that enriches the pauper. It is not the poor leaden pipe but the water that flows through it that fills the cistern. . . . It is not your faith, but the Christ whom your faith brings into your heart and conscience, that purges the one and makes the other void of offense toward God and man.—McLaren.

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IT WAS the day before Thanksgiving in Brooklyn, New York. But in the home of Mrs. "X", a recent refugee from Europe, there seemed to be little cause for thanksgiving.

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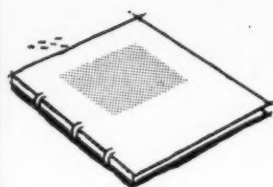
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# idea NOTEBOOK

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APRIL, 1957/Volume 4 • Number 7

## Ways to Teach Young Children



As they begin to talk small children can pray in their own words—but they must be taught.

### How to Pray from the Heart

By MARGE LACHLER

Teaching small children presents special problems because of their limited experience and ability to understand. Among the difficulties faced by those who teach little tots and primary children (and to some degree those who teach junior boys and girls as well) are (1) the problem of making prayer more than a repetition of words, (2) the problem of memorizing not merely the word content but the thought of Bible passages given children to learn by heart and (3) the problem of taking abstract ideas and making them real.

The following three articles touch on these specific problems, giving help in each area.



While still a baby the author's daughter had her part in devotions, was taught to pray.

PROBABLY you have at some time had the experience of requesting a guest at your table to ask the blessing for the food, only to be startled at hearing an anxious, nervously repeated, memorized childhood prayer. Both you and your guest were embarrassed.

Some adults are not able to offer a spontaneous prayer of thankfulness, nor are they able to pray aloud before others. It may be they have only learned rote prayers and were not taught to think and then to pray from the heart.

But isn't this what we encourage when we teach children "Now I lay me down to sleep," or "God is great, God is good," and never stimulate thought praying? Even before a child reaches the age of understanding salvation enough to accept Christ, he should be taught to pray.

Nothing of real value in this world is gained without hard work—except our salvation, which we receive by faith. The best education is accomplished by diligent work. The best surgeon continually studies to perfect his knowledge. The best missionary labors for years to master the basic patterns of a language to find he has only begun to touch the surface.

New teaching methods have pushed aside the old way of learning by rote. My assignment as a new missionary in the fifth month of language school in Brazil was to learn to pray in Portuguese. At that time my Portuguese vocabulary was no larger than that of a three or

four year old child. My Brazilian teacher listed fifteen or twenty verbs for me to learn. Among them were "to worship," "to praise," "to give thanks," "to pardon," and others. I was to learn these verbs, change them into the correct forms and be ready to pray the next day. I was not to write even a single word as that would encourage memorized prayer.

Hard? Definitely. The teacher sat next day with pencil and paper and noted the mistakes in grammar and pronunciation just as fast as the pencil could move. I felt exhausted after each class for it was real mental exercise. However, after two or three weeks the mistakes grew less. I came to see it as more than a mere assignment and began to enjoy praying from my heart.

Even so we must teach children the harder, longer but more profitable way to learn to pray. It is easy for the parent to teach a child a four to eight line poem and call the repetition of it each evening "devotions." Or for the teacher in the Nursery Department to teach a prayer song and be satisfied that the small one is learning to worship God.

It is equally as easy for the child with his retentive memory powers to learn a prayer. When a child "says his prayers," using such a memorized poem, he seldom really thinks about the words. Almost inevitably it becomes the "vain repetition of words" rather than a fervent prayer from the heart.

Nevertheless, it is possible for children

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**1. BETTER TEACHING**

Prayer, Method of Teaching

to grow up knowing that when they pray they are speaking personally to God in their own words about any problem they have or any situation they encounter. But like anything else, they must be taught.

Then begin early to teach the child to pray. As early as he first starts to say individual words. Use mostly the vocabulary he already knows. Teach the unknown from the known and gradually add new words.

Use short sentences, and change the prayer thoughts each time. Use new verbs in different ways, such as "We praise," "Help me," "I thank you." This will encourage the child to branch out from his own needs and remember others as well.

Pray for specific needs. Encourage "Take care of the boys and girls in our Sunday school" and "help the missionary tell other boys and girls about Jesus," rather than dealing in generalities such as "Bless mommy and daddy and our Sunday school and the missionaries and —."

It is helpful to have the child repeat the prayer after you, breaking it up into short phrases. In Sunday school the scope would be general, but at home at

the parents' knee, the prayer is more individual, something like this:

"Dear Lord Jesus/ I love you./ Thank you for loving me./ Help me/ be a good boy./ Thank you/ for Mommy and Daddy/ and baby sister./ Thank you/ for flowers and birds/ and for my toys/ and clothes./ Help me/ sleep well tonight./ In Jesus' name I pray./ Amen.

As a child becomes accustomed to thinking out his own prayers he will gradually require less help. Give him a chance to try his wings and encourage him. Make the prayer time a pleasant time which he will anticipate. Make it a time when he feels free to tell personal troubles and joys which will then be remembered in prayer immediately. Set a definite time for prayer and make it routine. Children love routine—with variety.

In the home, keep the devotions interesting to the child whose attention span is short. Sing a few Sunday school songs and learn new ones occasionally; review memory verses; look at a well-illustrated Bible story book; tell a short story, perhaps the one from the Sunday school paper; then pray and finish with a chorus like "God Answers Prayer."

Most of all, show your undivided interest in this important part of training the child in your care. Pray that God will give you wisdom to fulfill that well-proved counsel in Proverbs 22:6, that if a child has been rightly trained when he is young, "when he is old, he will not depart from it."

## How to Memorize with Understanding

By CATHARINE BRANDT

**O**FTEN a picture will stay in a child's mind more readily than words. When he is taught the meaning of a verse from God's Word through association with a picture, he will be able to explain the verse in his own words instead of merely repeating words parrot-fashion.

Children in school are familiar with flash cards. Words are taught by association with pictures. Or numbers to be added, subtracted, multiplied or divided are placed on one side of the card with the answers on the other side. As the teacher holds up the cards in turn, the children drill until they become thoroughly familiar with the thing being taught. A variation of this can be used in teaching Scripture to youngsters.

Cut four by six inch cards from construction paper using a variety of colors.

On one side print a Bible verse and the reference. On the other side paste a picture which clearly expresses the thought of the verse. Many appropriate pictures can be found by a search of old Sunday school papers and magazines plus a little imagination.

In teaching a particular Bible verse first show the picture and make clear why it is an illustration of the verse. Then drill the children on the verse and its reference.

The "I am" verses of the Lord Jesus—the door, the good shepherd, the vine—are easy to illustrate. So are the first Psalm, the twenty-third Psalm, Isaiah 53, I Corinthians 13 and other verses throughout the Bible.

This method worked well for us in our teaching of the beatitudes. The verse, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled," was illustrated by a picture of a group of attentive children gathered around a teacher with an open Bible. You can be sure this was a more effective explanation of the verse than ten minutes of talking.

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**1. BETTER TEACHING**

Scripture, Method of Teaching



# The Meaning of Difficult Words

By OLIVER W. PRICE

TRUTHS expressed in abstract words are hard enough for adults to understand at times, but have you ever tried to explain the difference between saving faith and an empty dead faith so a child can grasp it? Faith was a mysterious word to my Sunday school class. Their question,—"What do you mean by believing in Jesus?" was a puzzler to me.

Evidently the children understood that just believing some facts about the Lord Jesus was not sufficient for salvation. But they did not seem to understand what it meant to have saving faith in Him. Since this is vital in the gospel message, I was faced with the problem of finding a simple explanation of the word.

An object lesson finally clinched the truth for my class. And I am sure the same method can be used to make other words such as "peace," "joy," "assurance" and others come alive for children.

A large handkerchief and a chair are needed for this demonstration. I began by asking, "How many of you really believe in me?" Of those who raised their hands one volunteer was invited to come forward. His eyes were blindfolded and then a chair, which had been kept inconspicuously at the side, was brought and placed quietly behind him.

Then I said, "There is a chair behind you. Do you believe it? How do you know it is there?" Naturally his response was, "Because you told me so."

## FILE

### 1. BETTER TEACHING

Abstract Words, Teaching Meaning of

The next step proved the reality of his faith in me as I said, "Since you believe me will you sit down on the chair without seeing it or feeling for it?" Hesitantly he sat down.

This was genuine faith for he believed me enough to depend on my word unsupported by sight or feeling. (A child might not sit down, but this would make the lesson just as clear. I would then point out that he said he believed me but he obviously did not trust me.)

Then I explained to the class, "This is what it means to believe on the Lord Jesus Christ. You believe He died for you and you trust Him (like sitting down on the chair) to wash away your sins."

"A good scripture which helps us here is the Old Testament verse, 'And the people rested themselves upon the words of Hezekiah king of Judah' (II Chron. 32:8b). We can rest our hope of salvation on the death of Christ for us on the cross."

The lesson was concluded with the song, "On Christ the Solid Rock."

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Challenge young people and keep them busy. Luoma photo

## Holding Young People in VBS

By Marjorie Stockwell

SOME young people come to VBS the first day to look it over and never return—unless they are "sold" on what is going on. We faced this situation in our community and decided to do something about it. We realized that many of our junior and intermediate young people had already attended a camp, or were looking forward to going shortly, and vacation Bible school seemed tame compared to the exciting daily life at camp. We did not attempt to duplicate a camp program, but we did have some ideas for interesting them in VBS.

The very first day we introduced an achievement system by which each young person competed with himself for promotion. Points could be earned for being present, being on time, bringing a Bible, bringing others, learning memory work and successfully completing craft projects.

We planned the ranks and points so that it would be possible to advance to a new rank every four days. On the day ranks were to be awarded the whole department gathered for a brief closing period and the superintendent presented the awards with proper solemnity.

Competition proved to be keen with this achievement program. Many of our young people brought in new members or memorized large portions of Scripture in order to advance in rank. One intermediate girl learned the entire book of Philippians. Another phoned her teacher early one morning to inquire about extra verses to learn since she had been

unable to bring anyone new to VBS.

The awards have been simply made, and different each year. One year the basic award was a purple felt shield about two by three inches in size. When the next rank was earned, a pale blue shield one and a half by two and a half inches was put on the purple shield with rubber cement. The third rank was recognized by putting a red cross on the blue shield.

These awards were worn with great pleasure, and the recognition thus received cost only about three dollars for material, which made enough awards for almost a hundred pupils. We did not have any artists on the staff that year, but found that by cutting paper patterns we could make simple shields and crosses which suited our purpose very well.

Another year we used one inch wide ribbon which was cut in four-inch pieces. A different color ribbon was used for each rank with the initial of the name of the rank painted on in gold paint. The narrow ribbon cost little and a small jar of gold paint did the whole job.

One year when we had someone with art ability on our staff we made the awards from a wide piece of grosgrain ribbon cut in the form of a chevron. We used ribbon that was six inches long and two and a half inches wide and stenciled on the ranks with textile paint.

Our artist worked out a design and for each advancement in rank a new part of the design was added with a different color of paint. This system was less ex-

pensive than the felt one since only one piece of ribbon was needed for each person. A small jar of textile paint of each of various colors, a stencil brush for each color and a sheet of stencil paper completed our needs.

If this method is used, be sure someone on your staff can devote about an hour to applying the stencils when the advance ranks are to be awarded since the stenciling takes longer than cementing the felt. While making the awards is a time-consuming job, it pays big dividends in the interest of the young people.

An important phase of the achievement system was a full-rounded craft program in which everyone took part in the last half hour of each morning. The young people were allowed to choose individual projects from several samples. The leaders gave them an idea of how long it would take to complete each. This enabled those who could not stay through the entire VBS because of family vacations to choose those they had time to complete.

Each was allowed one free project, with a small charge (usually 25c) to cover the cost of material of any other they chose to do. We were careful to make special arrangements for any child who could not afford the extra fee.

Most of the published VBS materials suggest good handwork projects, but often they are finished too quickly. The opportunity for a choice seemed attractive to the young people. We had, of course, to find crafts that were not too difficult, that were possible to make in the allotted time, did not require more tools than we could acquire and did not cost more than we could spend.

In one year we made such things as tooled leather book marks; book ends made of wood which were wood-burned, sanded, varnished and assembled; cork plaques which could be painted or wood-burned; birch wood candle holders.

Instead of leaving the handwork to one or two teachers, the entire staff of a department helped on it. And our teachers found the craft period one of the most enjoyable of the day. It gave them an opportunity to get to know all the young people in their department by meeting them in an informal time when it is easy to talk to them.

This type of program also permits the young people to meet everyone else as they move into different craft groups. Everyone learns to share equipment and

FILE

### 6. PROGRAMS—PUBLICITY

VBS Awards and Crafts Plan

work\*together. There is opportunity to learn Scripture together, for crafts are not an end in themselves. They should be an aid in recalling vacation Bible school experiences in Bible study.

In pre-VBS staff meetings, teachers from each department discussed various projects they thought would fit in well with the theme of the unit to be studied. By having discussion with the whole





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staff we found that we checked one another from simply suggesting "busy work" which was not worthy of vacation Bible school.

After we had decided on five or six projects we asked for volunteers to make samples which were to be brought to the next staff meeting for evaluation. From the samples we chose those best suited to our young people.

The teacher who made the original craft sample was usually the one in charge of the group making his project, other teachers were assigned as helpers. The first thing the leader did was to carefully list every item needed for the craft. An order was then made up and given to the one in charge of purchasing supplies. If the order was placed in time, lumber yards were often willing to cut

wood to the sizes requested. If this was not possible the men in the church were willing to help prepare the wood. A completed sample of each craft project was ready for display the first day of VBS.

We found that for the craft period to be a success each project should have two or three adults for every ten to twenty-five juniors and intermediates. When one group gets too large for adequate adult supervision, it is best to close it to new members until some have completed that craft and gone on to another.

These two ideas caught on in our school and brought wonderful results for the Lord. We found that young people will come to VBS and bring their unsaved friends when there is recognition of their achievements and an opportunity to make worthwhile crafts.

## 1957 VBS Materials in Review

THE excellent VBS materials available again this year are designed to be used with any kind of school—large or small, rural or urban. Included in the materials submitted to the editors for review are helps for almost any situation that might arise during the VBS period.

However, no matter how many "extras" are included each year, the most important part of any school is the children who attend. And all the materials reviewed seem to have been written with the pupil's need especially in mind.

Jesus; grade 2, Stories About God's Friends; grade 3, What God Does for Us; grade 4, What God Wants Us to Do; grade 5, Life of Jesus; grade 6, Teachings of Jesus; grade 7, Followers of Jesus; grade 8, Life of Paul; grade 9, Getting Acquainted with the Old Testament; grade 10, Getting Acquainted with the New Testament. Price: Sample Kit, \$3.75; teacher's manual, 95c; pupil's book, 50c; pupil's book with activity packet (nursery-second grade), 80c.

Scripture Press, 1825 College Ave., Wheaton, Ill.

### 6. PROGRAMS—PUBLICITY

VBS Materials for 1957

Covenant Press, 5101 N. Francisco Avenue, Chicago 25, Ill.

Theme: Growing Toward God. Beginner, Stories to Grow By; primary, God Helps Us to Grow; junior, Windows Toward God; intermediate, Keep Climbing. Price: Teacher's manual, \$1.00; pupil's book, 25c; pupil's handwork packet, 15c.

Gospel Light Press, 725 East Colorado, Glendale 5, Calif., or 65 Central Avenue, Mound, Minn.

Theme: Pioneering with Christ. Pre-school, First Steps with Jesus; primary, Adventuring with Christ; junior, On the Trail with Christ; young people, Pioneers of Faith; adult, Spiritual Frontiers. Price: Pioneer's Guide, a handbook for workers, 45c; teacher's manual, 45c; pupil's book, 25c; visual aids kit, \$1.00.

Herald Press, 610-616 Walnut Avenue, Scottsdale, Pa.

Theme: Nursery, Learning About Jesus; kindergarten I, Enjoying God's Gifts; kindergarten II, Lessons from Bible Children; grade 1, Stories About

Theme: Journeying with Jesus. Nursery, Loving and Pleasing Jesus; beginner, Learning God's Ways with Bible Children; primary, Bible Boats; junior, The Christian's Walk and Talk; intermediate, Parables Jesus Told; young people and adult, Person and Work of Christ. Price: Introductory Kit, \$3.15; how-to-do-it book, 35c; teacher's manual, 40c; pupil's book, 25c.

Standard Publishing Co., Hamilton Avenue at 8100, Cincinnati 31, Ohio.

Theme: Jesus Calls. Nursery, beginner, primary, junior, teen-age. Price: Introductory Kit, \$3.75; director's manual, 50c; teacher's manual, 45c; pupil's book, 25c.

The following two courses will also be available. Materials for review were not received by presstime.

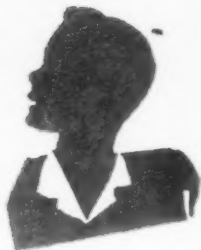
Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Theme: Our Beautiful Savior. Price: Sample kit, \$2.50 each.

Judson Press, 1703 Chestnut Street, Philadelphia 3, Pa.

Theme: World in Their Heart, a missionary outreach theme. Price: Introductory kit, \$3.75.

## Lessons from My Son



By Oreathel Alford

My six-year-old son came in from school one evening without his cap.

"Why, Roger, where is your cap?" I asked. "Have you lost it?"

He began to cry. "I lost it at school today. The teacher and I looked everywhere, but we couldn't find it."

"Well, don't cry, dear," I comforted. "Maybe some little boy wore it home by mistake. If some boy stole it, maybe the Lord will make him feel ashamed, and he will bring it back tomorrow."

That night we had family prayer as usual. After I had finished praying my son spoke reproachfully. "Mother, you never prayed for God to help me find my cap!"

"I'm sorry, son," I replied. "Let's pray again. If someone has taken your cap, the Lord can cause him to be ashamed and return it. If by any chance you just overlooked it, we will ask God to open your eyes so you will find it."

Roger's face was wreathed in smiles as we finished praying. He seemed happy and confident his cap would be found.

I thought no more about the incident until the next afternoon when Roger came running in shouting excitedly, "Look, Mother! The Lord helped me find my cap!"

"Where did you find it?" I inquired.

"In the cloakroom, right where we looked yesterday. It wasn't there then, but it was today!" he exclaimed happily.

My heart filled with gratitude, not just for recovery of the cap, but for the faith of my son. Oh, that we grownups might have the faith of a small child.

"Oh God," I prayed. "Let him always have such faith in You. May he always carry his problems to You, even the small ones. And may he ever be as eager to consult You about them as he is now."

"And may I never be guilty of saying or doing anything that might cause his faith in You to dim."

I rose from my knees, realizing anew the great responsibility of training a child, and marveling again at how many lessons they teach us! END

Worldliness in some shape or form finds an easy entrance among Christians. We have need, therefore, to be always on the watch and to remember that the love of the world excludes from the heart the love of the Father.—Our Hope

April, 1957

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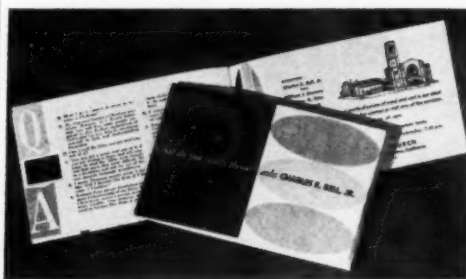
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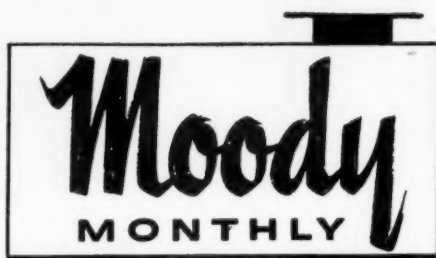
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FOR BOYS AND GIRLS



## Dan Takes a Look

By Marjorie A. Clark

DAN frowned as Mom passed the salad bowl in his direction.

"Aw, Mom," he said, "I don't like all that green stuff! I'm not a rabbit!" He handed it over to his sister without helping himself.

"Then you must have another helping of spinach," Mom said.

"Spinach? Ugh, that's worse! I don't see why I have to eat all that stuff."

"Nourishment, Dan. Good health!" his Dad said.

"Yeah, but why can't I get my good health from things I like—meat and bread and things like that?"

"So you do, Dan." His father helped

himself to a generous portion of salad before continuing. "But did you ever stop to think that even those things come from all this 'green stuff' as you call it?"

"Awww, now listen—"

"Yes they do," his father nodded seriously. "The cows and sheep and other animals which give us meat nibble grass and leaves, you know. And as for bread, the vitamins and carbohydrates come from the wheat, which is a plant. So you see, in one way or another, directly or indirectly, our life is sustained by plants."

"Mmmm, I guess that's right. I hadn't thought of it that way." Dan



Dan put his eye to the glass and what he saw made him wonder. Moody Institute of Science photo



looked at his plate thoughtfully. "And where do you think the plants get the things that make us grow?" continued his father.

Dan shook his head. "I dunno."

"Then come down to the laboratory with me this afternoon and I'll show you what happens in the leaves of plants," his father invited.

"Oh, boy, the lab!" exclaimed Dan.

It was a special treat whenever his father took Dan to the Moody Institute of Science laboratory with him. It was almost like stepping into another world when he was allowed to look through the microscope and see what things were really like.

His mother smiled.

"I do believe you will follow in your father's footsteps, son, and be a scientist when you grow up," she said.

Before they left home Dad sent Dan to the garden for a green leaf. He picked one from the beans that grew by the back gate. He liked beans, they weren't like lettuce, or spinach.

At the lab Dad broke off a tiny piece of the leaf and put it on the microscope table. Then he beckoned to Dan.

"Look through," he said. "What do you see?"

"Just kinda green and blurry . . . no, wait! All those little sections sure look big. Hey, Dad, look! It's moving! The leaf is alive!"

"Yes, they've got the factory in operation."

"The factory! What do you mean?" Dan was surprised.

"The food factory. Don't you know that just about everything we eat comes from one factory or another, and remember, we said plants made our food. . ."

"Yeah, but plants can't have factories."

"See those little fellows moving round and round the edge of the cells? They are the factory workers, called chloroplasts. In some wonderful way they take carbon and oxygen from the air, and hydrogen from the water, and make food from them."

"But how? Do you mean there are little things in the leaf that do that? How do they?"

His father shook his head. "We don't know, exactly, Dan. That is still one of the Creator's secrets."

"You mean God." Dan nodded. "I guess we've got a lot to learn about the way He does things."

Dad smiled. "Yes, we can see what is happening by putting the leaf under the microscope, but we can't explain just how it happens." As he spoke, Dan's father sat on a stool beside the table and settled himself for a good chat.

"And you know, son," he continued,



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"chemists have been trying for a long time to make living things as the plant does, but they haven't succeeded yet. They know what living things are made of, but—"

"And a leaf is a living thing, isn't it?" Dan was beginning to see what his dad was getting at.

"Yes, and what's more, in order for it to live and grow, it must have light. And God has provided that light. You see, those little chloroplasts can only do their work when they are in the sunlight."

Dan looked through the microscope again.

"Mmm, they're green. Say, is that why a plant that grows under a board or something looks sick and yellow?"

"Yes, that's just what is the matter — it is sick."

"Then one like that wouldn't be so good to eat."

"No, of course not, it wouldn't have the same food value." Dad said. "You know, Dan, the Bible says that Jesus is the Life, and Jesus is the Light. I

wonder what our Christian life would be like if we didn't stay close to Jesus, the Light."

Dan laughed as he caught his Dad's meaning. "I guess we'd get sort of faded out and sick, like the plant away from the sunlight."

Dan squinted through the microscope again, then looked up at his dad.

"Why can't we take our food from the air and just drink water like the plant does?"

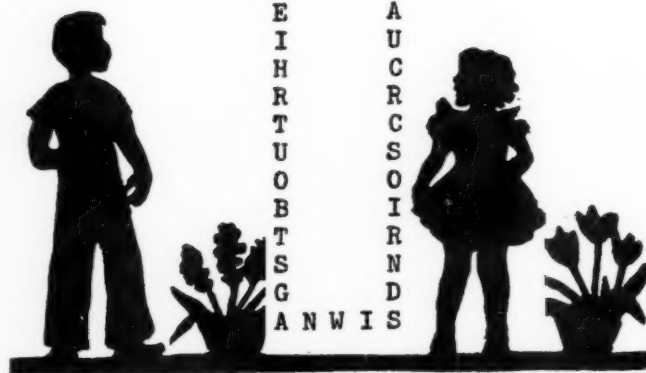
"I don't think you could live on air for very long, Dan! But just think of the wonderful way in which God has provided for us. The plants take the elements from the air to make them grow. . ."

"And then we eat the plants to make us grow!" Dan said, triumphantly. "Why, that's just like eating sunlight!"

Dan was thoughtful as the two left the lab. "I think I'll eat salad for supper tonight, Dad," he said seriously. "I never realized God was counting on me to."

END

C I H N R  
A T  
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O U S R E E E T T D H I  
T R A N E A S T E R M E S S A G E F O R Y O U E  
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R A O D F D



By Albert Campaigne

**T**HE letters around the cross spell out an Easter message for every boy and girl. Begin with the letter "C" in the upper left-hand corner and move clockwise, skipping every other

letter, except where the arrow directs you from "G" to "A." Go twice around the cross and then read First Corinthians 15:1-4.

# paper talk

**Lee:** Lynn, do you think the boys and girls will have any trouble finding what the Easter puzzle says?

**Lynn:** I don't think so—look, all they have to do is read the instructions. You did it!

**Lee:** What do you mean? If I can do it, anybody can?

**Lynn:** Not exactly. Well . . . let's look at our letters for this month. I have made my choice, have you?

**Lee:** Yes. I wonder if we have chosen the same one?

**Lynn:** Well, I like this one where Donna Dulin from McNeal, Ariz., says, "I tried to get my playmate to go to church—"

**Lee:** Yes, and this one from Holly, Mich., is interesting, too. It is from four Brown children.

**Lynn:** You mean that is their name?

**Lee:** Of course, silly. Laura and Martha are 10 years old—do you suppose they are some more twins?

**Lynn:** It looks that way. And their brother David is, 9, and Marilyn, 5. Their older sister Alice is a student at Moody Bible Institute. They say they take turns reading our parts in Paper Talk.

**Lee:** But my final choice is this one from Chicago.

**Lynn:** You mean Phyllis Backman's? That's mine too. She says, "I like MOODY MONTHLY JR. very much. I am a Christian and want to serve the Lord in any way that is possible. I go to a Bible club called Chums—"

**Lee:** How old is she? Oh yes, 9. Let me finish reading: "First we have a game period and then a meeting. We sing songs and have testimonies, and then we have a flannel-graph story about Jesus."

**Lynn:** That is a real nice letter. I wonder what all our MOODY MONTHLY JR. friends will be doing at Easter time?

**Lee:** After they read the story this month, they will probably be eating their lettuce and not grumbling about it—don't you think?

**Lynn:** They ought to. And I hope a lot of them will write to

*Lee and Lynn*

The MOODY MONTHLY JR. TWINS  
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April, 1957

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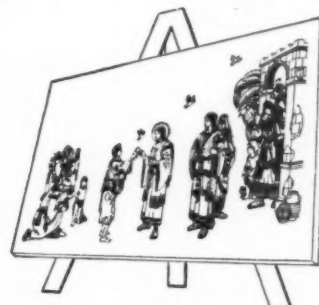
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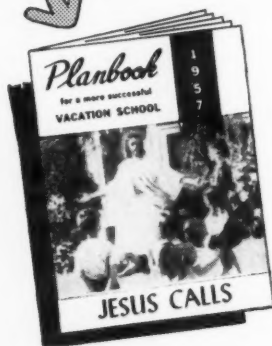
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# SUNDAY SCHOOL LESSONS

HAROLD L. LUNDQUIST

April 21

## Jesus' Victory and Commission

Matthew 28:1-10, 16-20

**MEMORY SELECTION:** *All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.*—Matthew 28:18-20.

The inspiration and spiritual refreshing of Easter Sunday are with us once again! How we should rejoice that, for believers, whatever there is today of outward display, the chief delight is that of inward spiritual revival. It's Easter; let us make the most of it as we magnify our risen and triumphant Lord.

Our lesson begins with the resurrection of our Lord, but it goes on to the proper response to it, namely, service for Him. It is not enough to glory in His victory, marvelous as that is, but we must put that truth to work in reaching the multitudes who still await the good word of deliverance from sin.

The first portion of our lesson presents:

### I. A Triumphant Christ (vv. 1-10)

Victory and praise distinguish the Christian faith because our Lord returned victorious from the grave. In the midst of earth's sadness and sorrow that fact shines today with greater brightness and glory than ever.

What a morning that was when in the darkness the two heartbroken women came to His grave as it "began to dawn toward the first day of the week." The sabbath was over, and they came to see that all was well at the grave of their beloved Jesus. It appears to be doubtful that they had really laid hold of His promise of resurrection, and yet there may have been just a glimmer of faith in their hearts.

Then it happened! The earth quaked, the lightning flashed, and the angel broke the supposedly unbreakable seal of Rome and rolled back the stone door, which was to have permanently closed the tomb. This was not done to release Christ, for He was already gone, but now men could see the empty tomb.

Every other religious system honors the place where their leader is buried. Jesus has no such monument. We point to an empty tomb—for we have a living Lord.

To the foes of Christ as represented by the keepers, this revelation of the

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power of God brought absolute, paralyzing fear. It is so today. Men will argue with theology, church activities or a Christian profession, but when they see the glory and power of God revealed they can only become "as dead men" (v. 4).

Jesus appeared to His disciples, and having received their adoration, made an appointment with His "brethren" in Galilee. He never fails to keep His word, but how often His followers fail to keep their appointments with Him. We are glad the disciples kept their engagement with the Lord, (even though "some doubted," v. 17), for they met there

### II. An All-Powerful Leader (vv. 16-18)

Quietly and without any fanfare came the assurance that all authority and power "in heaven and in earth" (v. 18) was given to Him by the Father.

Surely this is God himself who speaks, for no man in his right mind has dared to claim authority even over the whole earth; and this One asserts His right to all power in earth, and in heaven as well. Here indeed is the Son of God!

Like all the great declarations and acts of God, this statement of the risen Lord was not given to startle or impress people. It had real and practical meaning, for He next gave them

### III. A Great Commission (vv. 18-20)

"It is the sublimest of all spectacles to see the risen Christ, without money or army or state charging this band of five hundred men and women with world conquest and bringing them to believe it possible and to undertake it with serious passion and power. Pentecost is still to come but dynamic faith rules on this mountain of Galilee" (A. T. Robertson).

We are not called primarily to educate, or entertain the world. Our first obligation is not to improve its social order, important as that may be. Our business is to make disciples—true followers of Jesus Christ, then to teach and baptize them in the name of the Father, Son and Holy Ghost.

And lo, He is with us, the all-powerful God, until the very end of the age! How delightful and encouraging!

April 28

## Book of Beginnings

Genesis 2:4-9, 15-22

**MEMORY SELECTION:** *And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul.*—Genesis 2:7

Right living depends on right thinking, hence it is vital for man to know whence he came, who made him, what principles govern his life, and to whom he is responsible for his manner of life. These are the fundamentals with which we

deal in our lesson for today.

Men have sought to explain man's origin by all manner of theories but they have all failed. Man has made magnificent progress in the field of science, but (as Sir Oliver Lodge put it) "of the real origin, even of the simplest thing, we know nothing, not even of a pebble."

God created the universe and then created man to rule over it, giving him a partner to encourage and strengthen him. It is a charming and enlightening story we find as we look at the statements of Scripture and note that

### I. The Lord God Made the Earth and the Heavens (vv. 4-6)

When we consider the immensity of the universe, and its grand particularity, its perfect order and co-ordination, we can only say that no one else could have done it but God!

The plants which were to adorn this earth and maintain life here were already created by God, but did not spring up until God caused the mist to come up and water them and the sun to shine on them in life-giving warmth. All was now ready for man's habitation and we read that

### II. The Lord God Formed Man (v. 7)

The creation of man is covered more fully in Genesis 1:36-31. Man became by God's inbreathing a living soul. You and I have been born into that family, so we too have received our life as a gift from God.

Note in Genesis 1:27 that we are made in His likeness. This does not refer to the physical, for God is a Spirit. It does signify that we are made in the moral, intellectual and personal likeness of God. The Lord dignifies life and makes us concerned that we shall make the best not only of our own lives, but of the lives of others. The only way to completely meet that responsibility is by full and obedient surrender to the Lord Jesus Christ.

Man had a marvelous place to live, for

### III. The Lord God Planted a Garden (vv. 8, 9, 15-17)

Surroundings were perfect, man was free from the pains and aches which came later because of sin, he had congenial and pleasant employment in the keeping of the garden. He needed only to be obedient to God's command not to eat of the tree of the knowledge of good and evil. The environment was perfect and conducive to the finest of fellowship with God. What man did with it we shall see in our next lesson. For now we note that

### IV. The Lord God Formed Every Living Creature (vv. 18-20)

God saw that man needed companionship, recognizing that "it is not good that the man should be alone, so the whole animal kingdom was created. As they were brought before Adam he gave each one a name. This remarkable feat shows that Adam came from God's hand a highly intelligent being, not a poor benighted individual groping for knowledge.

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Among these animals, attractive and responsive as they were to man's kindness, there was not one suitable to be his companion.

Man had to have a "help meet" unto himself and thus

**V. The Lord God Made Woman (vv. 21, 22)**

"She was not made out of his hand to top him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved" (Matthew Henry).

Note the lovely touch in the words "and (God) brought her unto man." It was the first marriage, and it reminds us that God's plan is one man for one woman, a lifetime union, for His glory!

May 5

### God's Plan and Man's Response

**Genesis 1:27, 28; 6:5-8, 8:20-22**

**MEMORY SELECTION:** *Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.*—Isaiah 55:7

God's plan for man was a glorious one. This being who bore His "likeness and image" as a self-conscious, moral personality with freedom of will to serve God was to be the ruler of the entire universe under the control and guidance of God and in precious fellowship with Him.

What happened? Sin came into the world through the deliberate disobedience of our first parents, and God had to bring judgment upon the world. But in the midst of judgment we note God's mercy. How gracious He is!

Such is the wide scope of our lesson for today which we shall center around words, many of which we found here for the first time in Scripture, but all of which have great meaning to us.

We begin with God's plan for man which carried with it

**I. Blessing (Gen. 1:27, 28)**

Man is related to the entire creation which surrounds him, and God intended him to profit by and enjoy that relationship. He was given authority over it, and he and his sons and daughters were to continuously renew the race in its progressive development and use its resources.

One cannot but marvel at the perfect plan of God devised with every kind and loving thought toward man and his children. We have a good God, a heavenly Father, with the best of purposes for the children of men.

How sad it is to note that into this paradise of God came the wickedness of

**II. Sin (Gen. 6:5)**

Our series of lessons in Genesis omits Chapter 3, but to understand what happened in Chapter 6 we must consider the fall of men in Chapter 3.

Sin began in the world as the result of

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the work of Satan, that fallen and wicked angel who came with subtle temptation first to the woman and then to the man. God had explicitly forbidden them to eat of the one tree of the knowledge of good and evil. Yet this they did and thus brought wickedness into the world.

It did not take too long for sin to spread among mankind, and when we reach the days just before the flood we find the rebellion of man against God at the point where the Lord felt that there must be drastic

### III. Judgment (Gen. 6:6, 7)

Pestilence calls for no palliative measures but for a complete cleansing, a deep rooting out of the center of infection. God chose the method of a flood. The chapters in the dramatic story that surrounds this judgment are well worth re-reading (Gen. 4-8).

One is astonished at the stoutness of man's unbelief in the face of God's warnings until one thinks of how men resist the message of God's grace in our own day. Let us recall anew that the way of belief and sin leads straight to judgment. But let us rejoice that in the midst of judgment God "remembers mercy," showing to men His marvelous

### IV. Grace (Gen. 6:8)

Noah found grace in the sight of God. Though He had "repented" that He made men, He sought out righteous Noah and his family and spared them. It should be

noted that God does not change His attitude toward sin, but man by changing his attitude toward God causes Him to so deal with him that the word "repent" may well express His judgment.

We would stress, however, that the human race was saved by God's grace. To remove fear of a repetition of the judgment of the flood God gives a beautiful

### V. Promise (Gen. 8:20-22)

The worship of praise by Noah was pleasant to God and called forth this word of covenant from Him. Note the token of that promise in Genesis 9:12-16—the rainbow in the cloud. God is good and gracious toward those who love and honor Him.

May 12

### Abraham and His God

Genesis 12:1-3; 17:1-9

**MEMORY SELECTION:** *Shew me thy ways, O Lord; teach me thy paths.—Psalms 25:4*

One of the great pivotal points of history comes before us in Genesis, chapter 12. For we have there the calling out of the man who was to be the founder of the Jewish race in which the Saviour was to come. It was a turning point in world history.

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heathen worshipers of the heavenly  
bodies, there was this man Abram who  
worshiped the true God.

God called him out into a place of  
separation from his people, which would  
reel him from the pressure of heath-  
enism and led him into the obedience  
of faith. We find him

### I. Obeying God's Call (Gen. 12:1-3)

Leaving his native city, "he went out,  
not knowing whither he went" (Heb.  
11:8). Being called of God "to go out into  
a place which he should after receive  
for an inheritance, he obeyed."

Any man who is to accomplish any-  
thing for God must be willing if need be  
to step out into the dark with Him. Such  
a man will not foresee or even strive  
for greatness, but will have a listening  
ear and an obedient heart.

God had a purpose in calling Abram—  
the establishment of a great nation  
through which all the nations of the  
earth were to be blessed. When God  
takes anything from you, you can be sure  
that He is planning for you a greater  
blessing. Sacrifice for the Lord's service  
brings hundred-fold returns (read Matt.  
19:29).

After a stop at Haran, where his father  
died, Abram again heard the call and he  
departed

### II. Walking God's Way (Gen. 17:1, 2)

The place of blessing for a believer is  
not in some cloistered refuge where the  
circumstances of life and its problems  
cannot reach and disturb him. It is out  
in the daily walk with God in the home,  
the shop, the school or the office.

God's plan for man is that he should  
be "perfect" (v. 1). God's law is perfect  
(Ps. 19:7), and He wants us to give per-  
fect obedience to His perfect law (Jas.  
2:10). This we can do only as we seek  
God's grace in Christ to live such a life  
for Him.

Much of the impotence of present day  
Christians is explained by the willing-  
ness of Christians to live imperfect lives.  
Abram was called of God to be "per-  
fect," and God entered into a covenant  
with him to that end. Falling on his face  
in humility and worship we find Abram

### III. Hearing God's Word (Gen. 17: 3-8)

"God talked with him" (v. 3) and he  
was ready to listen. He received a new  
name. He had been Abram, the "exalted  
father" of a tribe; now he became Abra-  
ham, "the father of a multitude."

This is one of many Scripture instances  
where names were changed to mark a  
change of heart or an important event.  
Jacob, "the supplanter," became Israel,  
"a prince with God" (Gen. 32:28). Simon  
became Peter, "a rock" (Matt. 16:17, 18).  
In Revelation 2:17 the overcomer is said  
to have a new name. God changes men.  
A believer is a new man in Christ.

It was an "everlasting covenant" God  
made with Abraham, and much of it is  
yet to be fulfilled. The land of Canaan  
became his "everlasting possession"—a  
prophecy which also awaits complete ful-  
fillment. Abraham had a great God and

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God had great plans for Abraham. He believed God and went forward

#### IV. Trusting God's Promise (v. 9)

God not only makes promises; He keeps them. We honor His name and bless all mankind when we keep a covenant with God. We shall see in future lessons how true this was in the life of Abraham.

#### HIS CHOSEN INSTRUMENT

"How can I, except some man should guide me?" (Acts 8:31a).

This question of the Ethiopian is in answer to Philip's question, "Understandest thou what thou readest?" The eunuch already had a copy of the Scriptures. He was reading it, but he needed aid and confessed his need.

These are necessary elements in evangelism: the Word of God in the hands of men; the Word read and then explained. Man's reason alone unaided is insufficient to understand spiritual truth. It is so true that God the Holy Spirit is the aid to illumine man's darkened understanding and give meaning to the Word as it is read or heard. It is also true that the Holy Spirit is able to do this directly apart from human instrumentality. But, and this is most significant, He usually chooses to work through men and women in whom He dwells.

Thus, Philip is His chosen instrument for the giving of aid to the Ethiopian eunuch. Are you willing to be an instrument? Are you willing to come alongside those who are reading the Word or hearing the Word but not understanding the Word? May God give us a vision and a passion for this ministry!

—Malcolm R. Cronk

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And then they have yielded themselves to God. They have bowed their faces and said: "O God, I yield, I give myself up utterly to Thee. I place myself unreservedly at Thy disposal. I hold nothing back, and I hold back from nothing that Thou biddest," and, as they have bowed, the Holy Ghost has fallen upon them.—R. A. Torrey.

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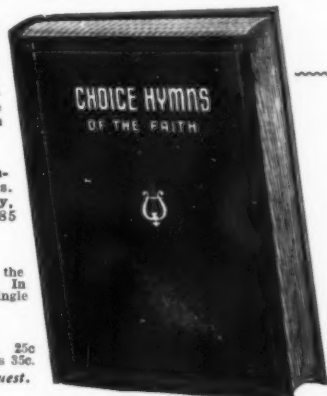


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# STARS IN MY CROWN



JOEY



BARBIE

By Jocelyn Reichel

**M**OMMY! Sandy's gone again!" Joe's shrill little voice carried into the kitchen.

"All right, dear. I'm coming," I called, with a hurried glance at the clock. I was pressing my one good suit; my head was still abristle with curlers and clamps; and in twenty minutes I was supposed to put in an appearance in the office of Dr. Mary Larson, principal of the Longwood Elementary School. This was no time to join Joe in a search for a frisky treetoad that insisted on escaping from his glass cage.

Joe called out again but this time his voice had a weird, hollow ring that got results. I found him draped over the edge of the terrarium, bottoms-up, heels kicking gleefully.

"How do I look, Mommy?" he yelled from the upside-down mouth at the top of his voice. "I'm a fwog, see?"

"All right, Joey," I said, smartly slapping his bottom and bringing him up out of the aromatic depths. "Are you sure Sandy's not in here?" I looked into the swampy tank. There sat Cyclops, the one-eyed bullfrog; Bubbles, Gertie and Hop-a-long, the assorted toads; and Sallie, the salamander; all regarding me with what I was sure was annoyance.

"I looked in the 'ponge; I looked in the moss; 'n' I looked under the wocks; 'n' I couldn't find him."

"Listen, Joe-boy," I said, crouching down so we could talk eye-to-eye. "While Mommy gets dressed and combs her hair you look for Sandy. See if you can find

the little rascal before I'm all ready to go."

"If you beat me and I don't find him you gotta help me look," he bargained. And as though to soften his demand, he added with a waver, "Because of Heidi." "O.K., honey," I capitulated. "Because of Heidi."

Listening to his plaintive "Here, Sandy. Here, Sandy," I did my hair and slipped into my suit and tried to avoid the reproaching face of the clock. Dr. Mary was a stickler for punctuality.

"Because of Heidi," he had said with tears in his voice. Heidi was a big, fat, lazy alley cat that had adopted us several years ago when her teeth had begun to fall out and her joints to stiffen. We took her in out of compassion, thinking she was well along in her ninth life. But she did a marvelous recuperative job on the canned salmon, diced liver, and the tender, loving care of my husband Dave; aided by our oldest child Sara, 18; as well as Davie, 16; Beth and Billy, 13; Barbara, 11 and Joe.

When Joe had said "Because of Heidi," he was referring to that feline's predatory instincts. In her three years with us she has repaid our hospitality by exterminating three pet hamsters, Jerry the white mouse, a turtle, a thirty-inch garter snake named "Henry" who had slept with Davie, and an adventurous goldfish. Thus far Heidi had not been able to invade the frog's domain, but the jail-breaking Sandy was daily tempting fate!

I pinned on the green velvet beret that David had bought for me. "I could just picture it perching jauntily on your chestnut tresses . . ." he had explained the gift. "Jaunty" was the word for it, but it was a flattering color and it did give me a lift. And my brown tresses were not long for this world, I reflected, sadly trying to rearrange a strand of gray so that it wouldn't be so conspicuous.

When I returned to the dining room Joe was still pleading, "Here, Sandy," but in a quiet whisper, for Heidi had joined the search.

"Mommy, I can't find Sandy anywhere," he wailed. Sitting down on the old daybed, I pulled him down beside me. "Joe-boy," I said, "we both 'got trouble.' You with Sandy, and I with—well, myself. What do we do when we are worried and upset?"

I could feel his sturdy little body relax against mine. "We talk to Jesus about it!"

He clambered off the sofa and got on his knees tugging at my skirt to pull me down beside him. "I'll pway fust, Mommy," he said. "'Cause Sandy's more important. And then you can pway." I hugged him and nodded. On God's scales, who knows?

When Joe finished his prayer for "poor little Sandy, who is losted," I prayed. A short one for Joe's sake, and because I was so inwardly disturbed, I felt my prayer was traveling no farther than the ceiling.

"Mommy," Joe's little-boy face looked



The bitterness in her heart was like  
a wall between her and the Lord, until she saw  
the memo on the principal's desk.

up at me with a beatific smile. "God showed me," he whispered. His hands were still folded as though in prayer, but they were cupped around a squirming, beige, beady-eyed treetoad. Sandy! "Where . . . ?"

"Between the cushions, Mommy."

† Cousin Velma's was on the way to school, and it was there I left Joe, with an admonition to "be good." He waved me away and ran down the walk to her cottage.

Wharton Woods is a northern town, and early spring is a season of enchantment. A nature lover afflicted with two green thumbs, I usually revel in the sights and scents of the crocus and tulip beds, the budding lilac bushes, the newly-spaded earth. But today nothing could penetrate the bitterness and hopelessness that had left me numb after yesterday's visit to our family doctor. I could hardly believe what he told me.

"Again?" seemed all I could say.

"Nothing to get upset about, Margaret," Dr. Anderson had said looking at me oddly. "You're strong; you're healthy.

You've got such a fine family I should think you'd be glad to know it's due for an addition." But when his words didn't stop the flood of tears, he left me alone until I had regained my composure.

"Nothing to get upset about?" I asked myself defiantly as I drew near to the Longwood school. Dr. Anderson's diagnosis had dropped like a bomb on all the neat plans we had been working and praying toward for the past few years.

Although the nearly twenty years of our marriage had been one of supreme happiness with the usual amount of struggle and disappointments, we had had more than a comfortable amount of economic hardship. Dave's business was always operating "on the verge," and in spite of thrifty habits instilled in me by my widowed mother we were always doing without a lot of the so-called necessities. And luxuries—well, they just never entered our budget.

For two years before our marriage I had taught school and last year I had taken a refresher course at the State U that would enable me to return to teaching in September. What my salary would

mean to the family had been the chief topic of discussion for months.

Sally, in nurse's training in Duluth, would be able to have the clothes she needed so badly. Davie, who was graduating from high school at sixteen, would be able to enter the university immediately, instead of working a year or two first. Beth and Bill would be able to take the private music lessons we had never been able to afford. And then there was Barbara, for whom the dentist was urging corrective braces . . .

But now the dreams would have to be discarded; the struggle would have to begin all over again. I had never known bitterness such as I felt upon leaving the doctor's office. It formed a wall between myself and the Lord. How could God let me go on planning and working and praying for something that I knew was unselfish and for His glory and then, just when the goal was in sight, snatch it away? I couldn't even turn to David for I knew well what he would say: "Where is your faith, Meggie? Don't you trust the Lord? Maybe He has other plans for us than being 'filthy rich'!" That, with a tender grin.

The small storm in my heart raged on as I walked down the hall to Dr. Mary's office. Her call this morning had sent my spirits plunging even further. "Margaret," she had said over the phone, "can you come down to the school this afternoon? Something important I'd like to see you about."

I felt certain that she wished to talk

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over with me the grade I was to teach. I had almost told her over the phone that she would have to cross me off the list for another five years, but it hadn't seemed the gracious thing to do. So here I was—a muddled mixture of embarrassment and surliness, completely out of character, and walking into Dr. Mary's office ten minutes late.

♦ UNCERTAINLY, I stood in the doorway waiting for her to invite me in. Her graying, blonde braids wound about her large head glistened in the light of the afternoon sun that was pouring over her desk. I loved Dr. Mary; she possessed that rare combination of dignity and kindness that endeared her to everyone. And most important to me, and to a lot of other folk in Wharton Woods was that Mary Larson was a born-again Christian, living a life before the whole community above any reproach.

Finally she lifted her eyes.

"Well, Margaret," she said, "don't look so distressed. You're late, but if your excuse is a good one I'll forgive you!" She nodded smilingly at the chair next to her desk.

"It's all the fault of a toad—Sandy by name . . ." and I told her about Joey and Sandy and Heidi. We were both laughing when I finished.

Still smiling, Dr. Mary glanced at the wall clock.

"You're forgiven—because of Heidi," she said, eyes twinkling. "But I have to be at a teachers' meeting in just five minutes, so let me tell you why I called you here. I have to be brief—teachers may be late, but principals never!" She leaned back comfortably.

"First, I'm so thankful you couldn't make the PTA meeting yesterday. I'm sure things would have turned out much differently if you had been there. As you probably know, the main topic under discussion was the June graduation. Let me be the first to tell you that Billy and Beth are tied for top place in their class and they will share the valedictory honors. They'll be making history at Longwood."

"I'm so glad . . ." I began, but she raised her hand to silence me.

"Unless you wish to be kept in suspense while I dash off to that meeting, you'd better be still and listen," she warned. "You know the emphasis we place each year on the Citizenship Essay Award?"

I nodded; my heart skipped. All the seventh and eighth graders tried for this award each spring. Beth and Billy had labored with the rest; but Barbara, freckled, snub-nosed, more interested in sports than books, had buckled down at her oldest brother's request and entered also. She had chewed up more pencils and torn up more sheets of paper than both twins. We had prayed, Dave and I, that she would get at least an

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honorable mention for all her unaccustomed struggles. Could it be? I didn't dare ask.

"It was my pet, Barbara, of course," Dr. Mary said, and I unclenched my fingers. "She has written one of the finest essays ever submitted, according to the judges, and she will read it at the graduation exercises. The award will be presented to her by the top-ranking member of the Wharton Woods High School senior class—her big brother, Dave!"

What a triumph for Barbara I thought, wanting to tell Dr. Mary how much this would mean to our tomboy who adored her older brother. But she was not finished and was rushing on, rising from her chair and gathering a sheaf of papers together as she spoke.

"You're familiar with the procedure for selecting the special speaker for the graduation, aren't you? A committee from the PTA invites a former graduate of Longwood, who has distinguished himself in some unique and worthwhile field to speak."

I was very familiar with the custom; in fact, several times I had been on the speaker committee. Last year the speaker had been Dr. Anderson, one of the first graduates of the grade school. The year before it had been Thor Boberg, whose paintings had achieved national recognition. But what was she getting at?

Dr. Mary continued with mock pomposity, "Well, it was moved, seconded, and unanimously approved that Mrs. David Christiansen, having distinguished herself in the fields of homemaking and motherhood, be invited to address the graduates and their families on 'The Formula for a Happy Family.'"

At the evident incredulity in my eyes, she hesitated as she backed out of the office. "Look, Margaret, this meeting will only last twenty minutes—recess period, you know. Stay here and think it over; pray about it, too. You can't refuse."

DAZEDLY I walked over to the window where I could watch the school yard. "Pray about it," she had said. How could I pray? One did not give a speech such as she and the mothers wanted out of a rebellious heart! A week ago I would have been thrilled and humbled, and I wouldn't have hesitated at the opportunity to give my "testimony," for that's what it would have been. But now in this state of dark defiance what could I say? Through sharp, stinging tears I watched the first exuberant stream of children come pouring out the door into the play area.

Davie, precocious, but gentle Davie, had been part of this scene four years ago. At only twelve he had graduated at the head of his class. Now in a year or two he would be entering the State U, on his way to becoming a medical missionary if the Lord continued to lead him

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that way. "Thank you, Lord, for Davie," I heard myself whisper through stiff lips.

Sara had been part of this playground scene also, but at the beginning of her seventh year she had contracted polio. For weeks as she lay unconscious in the Duluth hospital we had fought a spiritual battle. Finally we had been able to say, "All right, Lord, she is Yours; do with her what You will." And from that moment of our surrender she started to improve. Now only a slight limp remained as evidence of her two years in the hospital.

During Sara's hospitalization, the desire to become a nurse had been born. She had never lost sight of that goal and now she was a probationer, doing well and in love with her work. "Thank you, Lord, for Sara," I said aloud, as though I were afraid He couldn't hear me above the sudden blast of sound from the orchestra practice room across the hall.

"Pomp and Circumstance." It was good to hear it all in one piece, I reflected. Beth and Billy both played the second clarinet part and that was all I had been hearing around the house for weeks—a doleful succession of monotonous notes. The twins. What a surprise package they had been thirteen years ago! Dave's mother had just passed away and his dad had come to live with us. Grieving himself sick, Dad seemed to become more feeble every day. And then the twins came. We named them "Beth" for Grandma, "Bill" for Grandpa. They restored the twinkle to his eyes and he became their captivated slave. Inseparable, mischievous, already aggressively witnessing for the Lord, they kept the whole household on its toes. "Grandpa and I both thank You for the twins, Lord."

A hand waved at me from the playground. I blinked to clear away the mist. It was Barbara, tousle-headed tomboy, chunky and awkward. She was keeping score for the boys' ball game. How typical, I thought. If it can be said that a mother loves one child more than another then I am guilty of that sin where Barbie is concerned. Perhaps because she seems to need more love, but needing it she hasn't learned to respond to it.

I had tried so many approaches; I had read so many books; I had prayed. I had given up and just loved her fiercely—but she would have none of it. That she was deep I was sure. Deep—and sensitive. I remembered the violets at Easter. She had heard me yearn again and again for violets. Her father, not appreciating such a modest little flower, invariably would say, "I know you asked for violets, but they don't look like anything at all and look what I got for the same price!" Proudly he would hold aloft a waxy camellia or a gardenia surrounded by silver ribbons.

Barbie must have seen the disappointment that Dave missed as I'd murmur, "My, they are nice." Because there they lay Easter morning, pinned to my pillow, a large cluster of deep purple violets. The card read only, "For Mother." Too shy to sign her name; too honest to disguise her handwriting. "For Barbara, Lord, I am so thankful," I whispered through tears.

As long as I am taking inventory, I thought, what about Joey? Our little frog-fancier. Just when we had begun to settle down into a lethargic middle-aged routine, Joey had descended on us

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Every once in a while Dave would look at me across Joey's highchair and ask, "How did we ever live without this little guy?" And I honestly didn't know. He has been so very dear to us. "I can't thank you enough for Joey, Lord; frogs and all!"

"Yes, I love my children, Lord," I prayed. "But that's just the reason I want to help them."

★ An angry wave swept over me. It was foolish for me to be protesting what was an accomplished fact. In the meantime Dr. Mary would have to be told that there would be no speech from Margaret Christiansen. At the moment I didn't see how I could tell her face to face; it would be better to leave her a note. There was a memo pad on her desk; the top sheet was filled with elaborate doodlings and scribbles. I started to tear it off when I saw the words—"An Heritage from the Lord," a good theme for Margaret's talk.

"An Heritage from the Lord." The words were heavily underscored, and above them she had sketched an ornate crown—a crown with six star-shaped jewels. "Lo, children are an heritage of the Lord; and the fruit of the womb is his reward," the complete verse from Psalms ran through my mind. "An heritage—His reward."

A sudden spasm of pain shot through me. It's true, I acknowledged. It is true. What better gift could He have given us than our precious children? If I had done the planning what choices would I have made? Knowing what I do now would I have chosen security in place of Sara? A finer home instead of Davie? Or a college education for Davie rather than the blessing of the twins? Music lessons for the twins rather than the sweetly disturbing presence of Barbie? And—ludicrous as it may seem—Barbie's dental braces instead of lovable Joey? And all these "necessities" toward which I had been working and praying—would they ever outweigh the life of the baby-to-be?

I shook my head numbly. God was so good. He was rewarding us—increasing our heritage—and I had been ungrateful by despising His gift.

The bell rang and the children began to line up to return to their classrooms. Bending over the desk, I wrote hastily:

Dear Dr. Mary,  
You're right; I can't refuse.  
Love,

Margaret

And under my signature I drew a crown like the one she had sketched. But instead of the six star-shaped gems I drew seven, and I knew she would understand.

END

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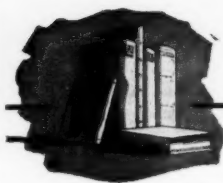
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## NEW BOOKS

G. COLEMAN LUCK, EDITOR

### Piercing the Curtain of Darkness with the Gospel of Light

BEYOND THE KIKUYU CURTAIN, by H. Virginia Blakeslee

Moody Press, Chicago. 267 pages, \$3.75

Reviewed by Homer E. Dowdy



Dr. Blakeslee

THE Mau Mau massacres and similar waves of unrest in Africa have their roots deep in African history. Through the centuries of contact between the white man and the African, not all has been just and honorable—with the native frequently the victim of commercial avarice. As a result, wherever the light of civilization has dawned without the sponsorship of Christianity, the missionary has found it harder to prove he has come to help, not exploit. The headlines of trouble spell not only danger for today and tomorrow, but point out a scriptural lesson that what is sown eventually is reaped.

Mau Mau, the author of this book says, "appeared on the surface to be a subversive political organization [but] in reality it was nothing short of a diabolical religion. It was the cul-

mination of the master strategy of powers of darkness which they had been developing since pioneer days to reclaim their subjects and blot out forever the light of the gospel of Jesus Christ on these ridges."

In Dr. Blakeslee's thrilling account of a near-lifetime of service in Africa, she traces the history of the work of the African Inland Mission. The stations and outposts had small beginnings, but with the establishment of Christian homes and churches, the work prospered. The tasks were varied—a girl's home, schools, hospitals—all with the aim of piercing the dark and foreboding curtain with the gospel of Christ.

The author's presentation of the story is simple, yet fascinating. And the evident humbleness with which she writes almost makes the reader forget she was there and endured the hardships and suffered the dangers and learned to couple the trials with triumphs. Rather, it is her fellow missionaries she intends that you remember, and the stalwarts of the faith who never set foot outside one little corner of Africa.

As far back as 1927 the author found foretokens of the present trouble, when a missionary companion was killed and native Christians were persecuted for their faith. The cause was soon apparent. Native leaders wanted the fruits of Christianity—education, medical knowledge, fair wages and working conditions—without the person of Jesus Christ. The writer sums it up in a letter to a beloved native believer. She said that the beginning of "our safari" through Kikuyuland found the people to be friendly and responsive, "but when the light we carried revealed the darkness and evils of their customs, only a few were willing to walk in the narrow path of Jesus, and we found ourselves in the mist of warfare."

Satan appears to have had his purpose in planting the seeds of hatred through the corrupt acts of the white man centuries ago in Africa, and through cultivation of such seed to obliterate, if possible, the lifeline from God. But, not unexpectedly, the true believers were purified through the persecution and the church strengthened.

**UNDERSTANDING THE TIMES**, edited  
by William Culbertson and Herman B.  
Centz. Zondervan Publishing House,  
Grand Rapids. 290 pages, \$3.00.

Twenty-nine addresses by eighteen leaders of contemporary pre-tribulation premillennialism, delivered at the International Congress on Prophecy (1955) held at Calvary Baptist Church, New York, have been selected by the editors for publication. Most of the addresses are homiletical in nature, stressing the imminence of our Lord's return and those elements of current history which are thought to indicate that His coming will be soon. It should be noted that a belief in the imminence of the Saviour's return does not imply anything with reference to the date—whether near or remote.

Many of the major prophetic Scriptures, both Old Testament and New Testament, are the subject of discussion. Topics such as the Millennium, the Tribulation, Armageddon and Israel receive careful treatment. The chapter by Alva McClain, "Premillennialism as a Philosophy of History," stresses the fact that premillennialism alone postulates an adequate goal toward which all history is moving. It might be summarized in the words, "The age is getting worse, but the course of history, by the grace of God, is moving forward."

Herman Hoyt's "Current Trends in Eschatological Beliefs," proceeds on the premise that a departure from the pre-tribulation rapture viewpoint logically leads through amillennialism to post-millennialism. In the current theological pic-

ture, amillennialism is far removed from post-millennialism, and the reviewer feels that the premise is not a valid one.

A chapter on "Arnold Toynbee and the Jews," by Frank E. Gaebelstein, provides an excellent evangelical appraisal of the most influential contemporary writer in the field of history. In the light of the Bible, Toynbee is found wanting.

While primarily concerned with doctrine, the practical response of the believer to the promise of His coming has not been neglected in these chapters. Mind and heart will be fed as they are carefully studied. C.F.P.

**THE DEATH OF CHRIST**, by James Denney, edited by R. V. G. Tasker, Intervarsity Press, 1444 North Astor, Chicago. 207 pages, \$3.00.

This reprint of a great book was published by Dr. Denney in 1902, when he was a professor in the United Free Church College at Glasgow. Edited by R. V. G. Tasker, professor of New Testament Exegesis in the University of London, the book was somewhat abridged in order to make it simpler and more suitable for the general reader. Passages of Scripture on the death of Christ in the Gospels and Epistles are carefully examined to show the importance of this event in the plan of God. The Greek text is often quoted, however, as if Dr. Denney assumed his readers would have a knowledge of the original language of the New Testament. This is not a volume for the babe in Christ who can only assimilate the milk of the Word, but it will be welcomed by the mature Christian who likes to sink his theological teeth into the meat of the Word. A careful reading will strengthen one's faith. We need books like this today. R.H.B.

**THE CHURCH IN SOVIET RUSSIA**, by Matthew Spinka. Oxford University Press, New York. 191 pages, \$3.25.

"Peaceful coexistence" the Communists would call it. "Abject submission" is perhaps a more descriptive term. The Russian Orthodox Church after years of struggle has finally attained a recognized place in Russian Communism. But at tremendous cost.

The story of the struggle is interesting, but hardly edifying. It is not a tale of Christianity opposing atheism. It is rather the light of a religious organization to maintain its authority in the face of an anti-religious government that aims to dominate the whole of life. The church organization has survived, but only because it has adapted itself within the framework of the Communist state. The anti-religious government has found in the church a useful tool for its purposes. The church, on its part, has kept the trappings of authority without its substance.

It would be hard to find a more reliable authority on the subject than Dr. Spinka. Besides being a very able historian and professor of history, he has devoted years of study to this particular field. His book is a scholarly presentation of developments from 1917 to the present, under three Patriarchs: Tikhon, Sergei and Alexei. It is invaluable for a study of Russian church history. H.R.C.

**EARLY WILL I SEEK THEE**, by Eugenia Price. Fleming H. Revell Company, Westwood, N.J. 185 Pages, \$2.50.

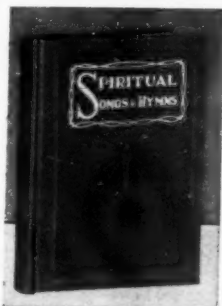
Miss Price calls this book, which was born of her own personal experience, the "journal of a heart that longed and found." It may be considered a sequel to *The Burden Is Light!* which is her autobiography. In this latest volume, the author relates the struggle which was hers, after her conversion, in attaining victory over self. The purpose is to help others to do likewise. She relates her longings for spiritual growth, for faith, for constancy, for peace, and for other exceedingly desirable attainments in the Christian life.

The secret of power and victory, she found, was Christ Himself; hence the title. The book will undoubtedly be of real value to many a new Christian. J.A.S.

April, 1957

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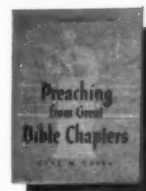
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**SECOND THOUGHTS ON THE DEAD SEA SCROLLS**, by F. F. Bruce. William B. Eerdmans Publishing Co., Grand Rapids. 144 pages, \$2.50.

The Dead Sea Scrolls continue to call forth a flood of articles and books, both popular and scholarly. Some of the "popular" books have been written by those who are not qualified to discuss the historical and linguistic issues raised by the scrolls, and some of the scholarly literature proves tedious to the reader who lacks professional training.

F. F. Bruce, head of the Department of Biblical History and Literature in the University of Sheffield, England, and editor of *The Evangelical Quarterly* is an evangelical scholar in the best tradition. He has presented the latest information about the scrolls and the excavations at Khirbet Qumran in non-technical language so that the reader who is not a specialist in Semitic languages can learn something of the contents and the historical and theological significance of the Dead Sea Scrolls.

A chapter on "Biblical Interpretation and the Messianic Hope" gives us an insight into the expectations of the Qumran community. In common with orthodox Judaism of all ages, the Qumran covenant awaited the advent of a personal Messiah. Yet the fulfillment of the Old Testament Messianic promises, in the person of Christ, differed in a marked way from the anticipations of the Qumran literature.

For a popular, yet reliable account of the scrolls, Professor Bruce's book is highly recommended. C.F.P.

**COUNSELING AND THEOLOGY**, by William E. Hulme. Muhlenberg Press, Philadelphia. 249 pages, \$3.75.

Books in the field of pastoral counseling are multiplying rapidly. The use of psychology in this ministry is being increasingly advocated. Some go to extravagant excesses in applying the techniques of psychiatry and psychology, so that the pastoral ministry of counseling is in danger of degenerating spiritually and scripturally. This book suggests another approach, the theological.

Within the scope of twelve chapters the author leads the student of this subject from the initial chapter which explains the theme to a final study dealing with what he calls "The Means of Grace." As a whole, pastors will profit from the instruction offered.

As this reviewer's ministry is largely in the field of counseling, every page was studied closely, and every process in counseling appraised in the light of personal experience. In the cases cited by the author a minimum application and use of the Scriptures was found. The chapter on the use of the Scriptures seems to indicate unfamiliarity with the Scriptures themselves. The theology is rather abstract, and there is a tendency to subjugate the pastoral ministry to the psychological approach and treatment, rather than that for which the pastor was presumably trained: the use of the Scriptures directly or through theology. A.M.D.

**STUDIES IN THE BOOK OF EXODUS**, by George Henderson. Calvary Book Room, Covington, Ky. 128 pages, \$2.00.

This is an interesting and instructive study of Exodus with special emphasis on Israel's journeyings from Egypt to Canaan.

The author presents the facts of Exodus in a clear, concise way, and effectively applies some of the great spiritual lessons found in this Old Testament book.

This volume should be of blessing to all who read it. M.N.

**THE CHURCH IN SOUTHEAST ASIA**, by Winburn T. Thomas and Rajah B. Manikam. Friendship Press, New York. 171 pages, cloth, \$2.50; paper, \$1.25.

The authors give much informative material concerning the countries of Southeast Asia. As the title indicates, particular attention is given to the development of the church in each of these countries. First



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the native non-Christian faiths are discussed, then the development of the Christian church is discussed in detail. This development is traced from the early missionary-controlled churches to the present tendency toward (and in many cases actual realization of) the ideal—churches which are under native leadership and are self supporting. This is a book which every student of missions will want in his library. E.E.F.

**THE TEMPLE AND ITS TEACHING**, by Arthur E. Smith, Moody Press, Chicago. 156 pages, \$3.00.

Through the course of the years volumes have been written concerning the tabernacle in the wilderness while little has been said about the temple built by Solomon.

Through the use of graphs, drawings, poems and statistics the author gives the reader a comprehensive picture of the temple. The various differences between the temple and the tabernacle are shown and explained, and the types are presented in a sane and practical manner. Great care has been taken in the details presented, and the author has done a superb job in making plain many hidden facts through the use of drawings. This volume will prove helpful to every student of the Word who has an interest in the subject. L.E.P.

#### BOOK BRIEFS

**LET THERE BE LIGHT, THE ART OF SERMON ILLUSTRATION**, by Benjamin P. Browne, Fleming H. Revell Co., Westwood, N.J. 157 pages, \$1.95. This treatment is a little different from the ordinary book of this type, in that chapters are provided on how to find and on how to use illustrations. Other chapters contain actual illustrations, arranged according to types such as: "soul-winning stories," "by way of inspiration" and "missions and mission-aries."

**CHILDREN'S SERMONS, OUTLINES, AND ILLUSTRATIONS**, by various authors. Baker Book House, Grand Rapids. 96 pages, \$1.75. Here are more than sixty outlines of sermons to children drawn from various preachers of the past. This is ninth in the "Minister's Handbook Series."

**EVANGELISTIC SERMONS BY GREAT EVANGELISTS**, compiled and edited by Russell V. DeLong, Zondervan Publishing House, Grand Rapids. 183 pages, \$2.50. A message each from thirteen well known contemporary evangelists such as Graham, Appelman, Shuler, Vaus. Several sermons are for Christians, but the majority are aimed at the unsaved. Clear, to the point, and scriptural.

**PREACHING ON THE BOOKS OF THE NEW TESTAMENT**, by Dwight E. Stevenson, Harper & Bros., New York. 268 pages, \$3.95. An interesting book on a particular kind of expository preaching. Its purpose is to encourage ministers to preach sermons on whole books of the Bible. Suggestions are given for the preparation of a message on each book of the New Testament. The discriminating reader will find new and fresh approaches to preaching, helpful homiletical insights. The theology of the writer however we cannot endorse.

**SWEETER THAN HONEY**, by V. Raymond Edman, Scripture Press, Chicago. 88 pages, \$1.50. Another delightfully refreshing devotional volume from the president of Wheaton College. Each meditation opens with a Bible reference to honey. Inspiring poems from John Oxenham's "Bees in Amber" are interspersed throughout the book.

**THE KINGS OF ISRAEL AND JUDAH**, by Christopher Knapp, Loizeaux Bros., Inc., New York. 294 pages, \$2.75. Useful studies of a neglected period of Bible History. Reprint. First published in 1908.

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**Evangelism  
Engagements  
for APRIL**

*William Boyle, Editor*

The following listing is designed to notify you of evangelistic services in your area. Full names and addresses of the evangelists appear on the next page.

**EAST**

**Connecticut**

Woodstock: Apr. 6, Christian Youth Fellowship Rally.—Swartz

**Delaware**

Lewes: Apr. 7-14, First Baptist Church, John Groves, pastor.—Miller

**New Hampshire**

Keene: Apr. 7, Open Door Sunday School.—Russell

**New York**

Bradford: Apr. 28-May 12, First Baptist Church, Warren Wright, pastor.—McCone

Oceanside, L.I.: Apr. 16, Windsor Avenue Bible Church, Frank Vulture, pastor.—White

Phoenicia: Apr. 30, Olive-Shokan Church, Ernest Estes, pastor.—M. Fuller

South Apalachin: Apr. 21-28, Area churches, Gordon Hay, pastor.—M. Fuller

**Pennsylvania**

Berwick: Apr. 18-28, Evangelical United Brethren Summerhill Church of Columbia Circuit, Ralph Wright, pastor.—Harpell

Cochran: Apr. 9-21, Deckards Evangelical United Brethren Church, John Olexa, pastor.—Peterson

Degolia: Apr. 2-7, Evangelical United Brethren Church, Harry Bauer, pastor.—Peterson

Landisburg: Apr. 10-21, First Church of God, C. H. Mowery, pastor.—Emmons

Long Level: Apr. 16-28, Calvary Bible Church, Warren Helder, pastor.—Miller

Pottsville: Apr. 9-14, Salvation Army Church, William Dearin, pastor.—M. Fuller

Tidionte: Apr. 14-19, First Baptist Church, Wilson Armitage, pastor.—Collins

J. Calhoun



W. Lepp



R. Humberd



C. Emmons



Moody Monthly

Tunkhannock: Apr. 8-14, Osterhout Union Church, Victor Decker, pastor.—Swartz

Valley View: Mar. 31-Apr. 14, Evangelical United Brethren Church, M. H. Runner, pastor.—Harpell

Washington: Apr. 16-28, Laboratory Grace Brethren Church, L. E. Rogers, pastor.—Lepp

**SOUTH**

**Alabama**

Birmingham: Apr. 22-28, Norwood Baptist Church, John Trent, pastor.—Brannon

Perdido: Apr. 1-5, Perdido Baptist Church, James Wallace, pastor.—Stamey

**District of Columbia**

Washington: Apr. 1-14, Grace Baptist Church, Martin Clough, pastor.—White

**Florida**

Miami Beach: Apr. 14-19, Miami Beach Presbyterian Church Bible Conference.—Newell

Tampa: Apr. 7-21, Association-wide campaign.—Martin

**Georgia**

Atlanta: Apr. 8-21, North Atlanta Baptist Church, Jon Pirtle, pastor.—Brannon

Atlanta: Apr. 22-28, Euclid Avenue Baptist Church, Roy Niager, pastor.—H. Pyle

Macon: Apr. 7-14, Bloomfield Gardens Baptist Church, Ed Vallowe, pastor.—Fehsenfeld

Powder Springs: Apr. 29-May 5, Baptist Church, Jimmy Hammond, pastor.—H. Pyle

**Kentucky**

Paducah: Apr. 14-21, Mizpah Presbyterian Church.—Marchbanks

Paducah: Apr. 21-24, The Salvation Army.—Marchbanks

**Louisiana**

Meteraire: Apr. 7-19, Bridgedale Baptist Church

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### Sermons From Science

G. E. Speake, Box 25575, West Los Angeles 25, Calif.

tist Church, Dewie Williams, pastor.—Stamey

### Mississippi

Tupelo: Apr. 7 - 21, First Baptist Church, H. L. Holcomb, pastor.—Guido

### North Carolina

Asheville: Apr. 10, Asheville Bible Church.—Marchbanks

Carthage: Apr. 1-7, Summer Hill Baptist Church, William Hancock, pastor.—H. Pyle

New Bern: Apr. 8-21, Tabernacle Baptist Church, K. Alvin Pitt, pastor.—H. Pyle

### Oklahoma

Blackwell: Apr. 25 - May 5, Bible Church, E. V. League, pastor.—Davidson

### South Carolina

Florence: Apr. 29-May 5, Immanuel Baptist Church, R. E. Colvin, pastor.—Brannon

Spartanburg: Apr. 1-7, Green Street Baptist Church, James Cobb, pastor.—Brannon

### Texas

Amarillo: Apr. 1-4, Amarillo Air Force

Base Theater, Chester McClellan, chaplain.—Speake

## CENTRAL

### Illinois

Alton: Apr. 29-May 12, Sanford Avenue Baptist Church, John Lineberry, pastor.—Britton

Amboy: Apr. 14-21, Amboy Baptist Church, Jack Brown, pastor.—Van Impe

Bradford: Apr. 9-21, First Baptist Church, Chalmer Rummel, pastor.—Wagner

Caseville: Apr. 17-28, Unity Roselawn Baptist Church, Henry Ballard, pastor.—Fehsenfeld

Dixon: Apr. 23-28, Dixon Baptist Church, Adam Lutzweiler, pastor.—Van Impe

East St. Louis: Mar. 31-Apr. 14, Fairmount Baptist Church, Cleo Zinn, pastor.—Oughton

Elmwood Park: Apr. 17-28, Elmwood Park Gospel Church, Bob Swanson, pastor.—Carrara

Groveland: Apr. 24-May 5, Groveland Community Bible Church, Paul Rupp, pastor.—McAllister

Melrose Park: Apr. 3, Melrose Park

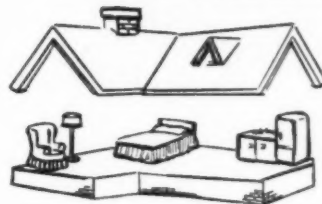
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Bible Church.—Newell  
Oak Lawn: Apr. 7-21, Oak Lawn Bible Church, Walter Bach, pastor.—McCone  
Villa Park: Apr. 21-28, Villa Park Gospel Tabernacle, W. A. Wood, pastor.—Lanting

### Indiana

Indianapolis: Apr. 5 and 19, Indianapolis Bible Seminar, Victory Missionary Baptist Church.—Newell  
Kewanna: Apr. 9-21, Bruce Lake Community Church, George Crane, pastor.—Yeager

### Iowa

Estherville: Apr. 4-17, Union Baptist Church, Eugene Olson, pastor.—Cloud  
Webster City: Apr. 30-May 10, Calvary Baptist Church, Everette Hawbaker, pastor.—Carrara

### Kansas

Kansas City: Apr. 17-28, Springvale Bible Church, Dale Tush, pastor.—Oughton  
Ulysses: Apr. 8-21, First Baptist Church, G. E. Robey, pastor.—Britton

### Michigan

Flint: Apr. 21, City-wide Easter service, I.M.A. Auditorium.—G. Anderson  
Holland: Apr. 22-28, Holland City Mission, Herman Kamphouse, pastor.—Teuling

Ionia: Mar. 31-Apr. 7, Lincoln Avenue Baptist Church, Paul Knaak, pastor.—Van Impe

Jackson: Apr. 14-17, Wall Street Baptist Church, Carl Burch, pastor.—Humbert

Kalamazoo: Apr. 7-14, Calvary Church, Herbert Fox, pastor.—Crowell

Lansing: Apr. 21-28, Inter-city Bible Church.—Levin-Findley

Marcellus: Apr. 2-4, Howards Corner Chapel Church, Bob Wyatt, pastor.—Ritchardson

Marshall: Apr. 14-17, Marshall Ministerial Association, First Baptist Church, Keith Goss, pastor.—Calhoun

Petoskey: Apr. 23-May 5, Edgewater Bible Church, Henry Maxwell, pastor.—Yeager

Pontiac: Apr. 16-21, Marimont Baptist Church, David Mortensen, pastor.—Place

Saginaw: Apr. 14-21, Grace Baptist Church, A. C. Edwards, pastor.—Teuling

Sand Lake: Apr. 3-14, Ensley Baptist Church, Donald Keesler, pastor.—Place

Springlake: Apr. 7-14, First Baptist Church, L. Northrap, pastor.—Lanting

Watervliet: Apr. 14-19, Midway Baptist Church, Peter Kobe, pastor.—Calhoun

Ypsilanti: Apr. 7-21, Calvary Baptist Church, M. D. Currey, pastor.—Cherdin

### Minnesota

Bemidji: Apr. 7-14, First Baptist Church.—Levin-Findley

### Missouri

Chillicothe: Apr. 1-7, Calvary Baptist Church, A. W. Duncan, pastor.—Davidson

St. Louis: Apr. 8-21, St. Louis Park Church, George Lamken, pastor.—Conner

Salem: Apr. 22-May 5, First Church,

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Ogallala: Apr. 9-21, Berean Fundamental Church, Alfred Regier, pastor.—Davidson

Valentine: Apr. 24-May 5, Assembly of God Church, H. J. Blakkolb, pastor.—Sutera

## North Dakota

Kenmare: Apr. 28-May 12, First Baptist Church, Frank Pederson, pastor.—Emmons

## Ohio

Canton: Apr. 13, Youth for Christ.—Manderson

Canton: April 14-21, Maryland Avenue Baptist Church, Ralph Lewis, pastor.—Manderson

Cincinnati: Apr. 1, 8, 15, 22, 29, Cincinnati Bible Seminar, Covenant First Presbyterian Church.—Newell

Cleveland: Apr. 12-21, Corlett Avenue Baptist Church, Daniel Chipka, pastor.—McAllister

Columbus: Apr. 16-28, Jackson Chapel Methodist Church, E. Wesley Woodruff, pastor.—Ritchardson

Dayton: Apr. 4, Dayton Bible Seminar, Christian and Missionary Alliance Church.—Newell

Macon: Apr. 28-May 5, Christian Union Church, Albert Bell, pastor.—Gray

Norwalk: Apr. 14-28, Christian and Missionary Alliance Church, Dudley Horning, pastor.—Day

Shelby: Apr. 21-May 5, First Baptist Church.—Stucky

Tipp City: Apr. 3-14, First Baptist Church, Charles Harmon, pastor.—Sengpiel

Toledo: Apr. 23-28, First United Presbyterian Church, Paul Downes, pastor.—Place

## South Dakota

Wagner: Apr. 7-17, The Alliance Church, Leon Jensen, pastor.—Sutura

Watertown: Apr. 28-May 6, First Baptist Church, L. B. Edwards, pastor.—Sengpiel

## Wisconsin

Burlington: Apr. 21-18, Bethel Baptist Church, R. E. Kile, pastor.—Sheveland

Milwaukee: Apr. 2, 9, 16, 23, 30, Milwaukee Bible Seminar, Garfield Avenue Baptist Church.—Newell

## WEST

### California

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### Colorado

Denver: Apr. 2-7, Denver Gospel Center, Fred Meldan, pastor.—Sheveland

### Washington

Aberdeen: Apr. 7-12, Christian and Missionary Alliance Church, Eugene Breid, pastor.—Wills

### Wyoming

Riverton: Apr. 18-28, First Baptist

Church, Randall Mathews, pastor.—Crowell

Sheridan: Apr. 28-May 5, First Baptist Church, Darrell Pearce, pastor.—Wagner  
Sheridan: Apr. 29-May 12, City-wide campaign.—Crowell

## CANADA

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HAZEL GODDARD, Editor

# YOUTH

## Supplement



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# TEEN TIP-OFF

from your YS Editor

## A Searching Question

SAY, friends,

As the Easter season approaches I have two big questions in my mind. "What can be said about the death and resurrection of Jesus Christ that has not already been said?" and "What is there about those memorable events that applies to young people in 1957?"

The answer to the first question is "nothing" and the answer to the second is "everything." There is *nothing* that can be said that has not already been said, and yet *everything* about the resurrection of Christ is meaningful to young people today—Christian or non-Christian.

We cannot go into all of the important and wonderful implications that Easter has for us, so suppose we just concentrate on one thought.

As we know, after Jesus rose from the dead he appeared before his disciples. On one of these occasions he talked with Peter. (The same Peter who had denied Him before his crucifixion and who was miserably repentant because of it.) Jesus said to Peter, "... lovest thou me?" (John 21:15).

Now, Jesus knew that Peter loved Him, so why did He ask that question? Perhaps he wanted Peter to know something very important. He wanted Peter to know that love for Him must come *first*. And Jesus Christ wants you—you young people of 1957 to know the same thing.

The first great essential in a Christian is love for Christ Himself. Wisdom will not do. Eloquence will not do. You may get a real thrill out of working for Christ... or you may have a "passion for souls"... but that is not enough. Nothing less than a passion for Christ

Himself will fit you for service for Him. A great missionary once said, "I have but one passion, and that is He." When we love Christ with all our hearts, then—and not until then—are we ready to do His work. You will notice that in the above Scripture portion "lovest thou me" comes before "feed my lambs."

You young people have such a habit of asking a point blank "how" when faced with some of these propositions that I can see some of you now doing just that. "How can I love Christ that way?"

Well, how do you suppose Peter learned to love Him? Was it through hearing reports about Him? Looking at some sketch that an early artist made of Him? Talking about Him? Of course not. Peter learned to love Jesus because he got to know Him by spending time with Him... by being close to Him.

Some of you know what it is to be in love. How did you fall for her (or him)? Listening to nice things about her? Spending time with those who know her? Nonsense! You spent time *with her*, didn't you?

I am sure you get the point. And remember, it is possible to know Jesus Christ as Saviour and still not know Him and love Him, not in the way we're talking about. Maybe some of us need to back up a bit in our Christian experience and learn to *love* our Lord Jesus Christ. You'll be reminded of all He did for you in the next few weeks. Drink it in, take it seriously as though it were the very first time you had heard it, and listen as He asks you the question He asked Peter, "Lovest thou me?" **END**

## Quotes You Wrote

"Inside Alcatraz" an Instrument?

For some time now I have been very much interested and burdened about work among prisoners and I feel that this work is really a neglected mission field. Mr. Coray's article "Inside Alcatraz" [Dec., 1956] is the first piece written by a Christian that I have seen on the subject and I appreciated the article very much. After reading the piece I feel that I should investigate further to see if perhaps the Lord is leading me into that field so would appreciate any information you can give. —B.T., West Virginia

On Fire!

Thank you for your wonderful story

"Young Man on Fire," by W. Glyn Evans. How we all need to consecrate our lives to Christ as David Brainerd did!—W.C., Ontario, Canada

A Real Switch

Teen Tip-Off in January issue was a real switch from the sort of thing we usually read about teen-agers. I'm one of those questionables, and it was very encouraging to find that there is someone who realizes we're not all serious problems. It also helps to know that there are young Christians who are meeting their problems in such a fashion as you described. Give us more like that, won't you?—D.L., Texas

By JACK DANIEL



# YOUTHGRAM

*Youth in action cross-country*

» The Big Boom in Education--that's what educators are calling the increasing number of grade school, high school and college students. There are 32 per cent more students in grade school now than ten years ago, and 35 per cent more in high schools, with the prep school total now a whopping 8,543,000. Most of the better estimates of future high school growth point to the possibility of a high school population twice what we have now within the next ten years.

Significance for evangelical youth workers is that, like many foreign mission fields with advancing birth rates, the high schoolers are not being won as fast as their numbers are multiplying. The net gain of high school converts each year may not be anywhere near the net gain in enrollment. All of which means that born-again teens and their Christian leaders are going to have to redouble their efforts and enlarge their programs to meet the challenge of a huge school population.

» By Teens to Reach Teens could be the slogan for Youth for Christ's teen-age gospel tract contest now going on. High school students with writing talent are being asked to submit original manuscripts of 700 words or less, out of which YFC will be able to publish tracts for teens by teens. Prizes of \$25, \$15 and \$10 are added incentive along with the desire to win others in the writer's own age group. Contest closes August 31 this year.

» Public school students aren't the only ones giving their instructors difficulty. A plaintive letter written to a Roman Catholic layman teaching in a Roman Catholic high school about some of his problems points up the fact that all may not be rosy within the confines of some of the parochial schools.

Nobody wants to be outstanding, not even young people with high I.Q. ratings, was one of the main complaints. Bright students tried to fail exams so they could stay down on the level of the majority of the group. Some of the better scholars had to hide their 100 per cent papers so that the good mark would not have to be explained to the group to which the young person wants desperately to "belong."

Apathy is learned at home was the pungent point, and the school cannot correct what the home has failed to set right. Only hope in the sad situation, says this anonymous teacher, is that truth and discipline will kindle the spark of genuineness which will then consume the sham and impurities of present behavior patterns.



# I DARE You!

By JIM HEFLEY

**ZOOM!!!**

The auto roared past two blindfolded kids sitting smack in the center of six-lane Chef Menteur Highway on the outskirts of New Orleans.

The driver glanced at his rear view mirror and shuddered. He had missed those kids by inches! They were two husky boys laughing and sitting back to back in the tarred black center line of the busy highway. Tightly wrapped handkerchiefs blindfolded their eyes.

More than one New Orleans driver that day gaped as they whisked past the two teen-agers playing their newest suicidal game of "chicken."

Angry police told them if they wanted to commit suicide they should have jumped off the Mississippi River bridge. Seventeen-year-old Francis Fahrenheit explained that he and his 18-year-old buddy didn't want to die. In his own words to a reporter he said: "We were daring one another. We didn't want to be chicken."

Here then is a new twist of the game "chicken." Usually it is played by youths in two autos who speed from opposite directions directly toward each other. The first driver to pull out of the path of collision is "chicken."

There is something about a dare that impels us to show our colors and rise to the challenge.

The Christian's arch enemy Satan is a keen discernor of the emotions of youth. He is always alert in seeking to ensnare young people in his traps.

Kids are "chicken" if they refuse to smoke or drink, if they turn "thumbs down" on questionable amusements, if they fret at driving one hundred miles an hour in a drag race.

But what is there daring about smoking when the majority of young people over thirteen are already chained to the weed? Naturally we must admit that a cigarette does do things for you. The little white master will heighten your blood-pressure, step up your pulse and shorten your breath. More than that, he'll possibly give you cancer of the lungs, lips, or throat, plus the added attraction of discolored teeth, tobacco breath, and yellow fingers and end up by making you his slave.

Now meet our friend "Bloozy." He's loud and bold in his talk. He swaggers about with a "he-man" lurch while

decent gals beat a swift retreat. "I can hold my liquor," he mumbles while teetering tipsily around on his feet.

Twenty years later Bloozy is a "man of distinction." One day, after spending a night in the police station "tank" he goes off wearily to work only to find that he has been fired. Back home he finds the children hungry and crying. His wife is threatening to "go home to mother." Bloozy escapes from it all by heading for the corner tavern to sip his favorite refresher. Maybe he faintly remembers that as a kid he never turned down a dare. No one ever called him "chicken."

Hear now the story of "Don't Care Doris." She never turned down a dare, especially when it came to going to questionable places or necking in a parked car. The crust of make-up on her face looks to be an inch thick. She can't understand why so many boys want dates with her, while none of them wants to go steady. Once she went to a Christian youth meeting but the air was too thick for her. She feels that Christianity is for old folks and the feeble-minded, not for smart gals like her.

It's pretty tough to breathe with people around like "Bloozy" and "Don't Care Doris." Let's come up for air and take a look at Daniel.

Daniel did not fall for the devil's game of "chicken." As a result, when the king's personal emissary went looking for prospective leaders among the captive Jewish youth, he did not pass up Daniel and his three friends. Qualifications for selection included good health, a commendable reputation, an alert and cunning mind and the ability to stand in the king's palace (Dan. 1:3, 4). Young Daniel and his friends received the ambassador's favorable nod while a great host of mediocre Hebrew kids were turned away.

The Babylonian king liked Daniel and his three comrades. He generously allotted them a portion of his table dainties and selected wine. But this was not for Daniel. He chose to eat only a simple vegetable diet. The Bible record says: "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank" (Dan. 1:8). And so he dared to defy the king.

In later years Daniel was made prime minister of the kingdom. He was not a preacher, but he became a giant of faith,

daring even to sleep in a den of lions, rather than give God second place. God must have been pleased with Daniel, for He opened a secret compartment in heaven and revealed to His servant many of the mysteries of the future.

Now for your little red notebook here are some personal dares for your own private life.

I dare you to become a personal friend and servant of Christ. This includes receiving Him as Saviour and crowning Him as Lord of your life.

I dare you to give Him the first moments of each day in Bible reading and prayer and to strive to live for Him throughout the day's activities.

I dare you to lift your life high above the masses of youth and be a clean testimony for Christ in all that you say or do.

I dare you to build a strong body and a pure inquiring mind, not forgetting that you are the temple of the Holy Spirit.

I dare you to have a purpose in life. It is better to shoot at a high goal and fall short than to aim at nothing and hit the bullseye.

I dare you to determine to do the will of God regardless of the cost. Remember the five missionary martyrs of Ecuador, who rated some things higher than life.

The world is looking for Christian youth who dare to be different if it is for Christ's sake. Let us go forth in His name to become *champions* for Him.

END

Minnesota Methodist young people—13,000 in all—have launched a campaign to obtain pledges of "Christian action" in the interest of highway safety.

Members of the Youth Fellowship agreed to take the initiative in what they hope will become a national crusade for safe and courteous driving, based upon their Christian concept of "letting the other fellow go first."

Be sure your car is safe before you start your holiday trip. Let your local garage check brakes, lights, tires, and steering system. Then play it smart—drive *extra* carefully, besides. Be careful—the life you save may be your own.—National Safety Council.



*You have taken the bread and wine . . .  
heard sermons on the importance of the  
communion . . . you respect the service. But  
what does it really mean to you?*

## The Lord's Supper and You

By John Howard

A "sidewalk superintendent" watching a score of bricklayers at work on the walls of a new multi-million dollar church building asked three of the bricklayers the same question and received three different replies. The question was, "What are you doing?" The answers were: (1) "Can't you see? I'm laying bricks!" (2) "Fellow, I'm making twenty-eight bucks a day!" and (3) "Mister, I'm building a cathedral!"

At least once during the Easter season you will very likely attend—and participate in—a communion service. Let me ask you a question. What will you be doing?

Careless or indifferent observance of the Lord's Supper not only is not honoring to Him, but actually incurs His displeasure, for the one who partakes in that way "eateth and drinketh judgment to himself" (I Cor. 11:29). On the other hand, those who "keep the feast . . . with . . . sincerity and truth" (I Cor. 5:8) do Him honor while they themselves experience something indescribably precious.

A perfectly natural question concerning any memorial ceremony is: When, where and how did it begin, and what does it mean?

Our Lord instituted what we call "The Lord's Supper" the night before He was crucified. The place was the "upper room," where He was eating the Jewish

passover supper with His disciples. That being so, we might expect some connection between Israel's feast of the passover and the Lord's Supper. And such indeed is the case, for we read in I Corinthians 5:7, "Christ our passover is sacrificed for us."

So, whatever the passover feast was to Israel, the Lord's Supper is to the Christian. And right now we'd like to make two simple observations about what it all means.

The passover marked the beginning of a new relationship between God and Israel. In the night when the Lord smote all the first-born children of Egypt, the Israelites put the blood of the lamb on the two side posts and on the upper door post of their houses.

So the Lord "passed over" them, and thereafter the nation was looked upon by God as having been redeemed by this sacrifice. Each celebration of the feast of the passover thereafter was a commemoration of a new beginning with God.

But the passover also marked the beginning of a new relationship between Israel and Egypt. You doubtless recall that at this time the Israelites were in bondage to the Egyptians. Exodus 11:4-7, where the record is given as to what happened on that passover night, concludes with this significant statement: ". . . that ye may know how that the

Lord doth put a difference between the Egyptian and Israel." And so each celebration of the feast of the passover was a reminder of the difference between Israel and the Egyptian.

Carrying the lesson over into the New Testament, what then is the significance of the Lord's Supper? It is a commemoration of a new beginning with God based on the sacrifice of Christ. But it is more than that. It is also a reminder of the difference between the Christian and the world.

Now as to the symbolism of the Lord's Supper. When our Lord instituted it He used a loaf of unleavened bread which, after He had given thanks, He broke and gave to His disciples, saying, "This is my body which is given for you: this do in remembrance of me" (Luke 22:19). Commenting on this, Paul says, "As often as ye eat this bread . . . ye do show the Lord's death" (I Cor. 11:26).

So, when the Christian partakes of the broken bread he remembers the Lord and His death. But not only that; he also "shows" or gives public testimony to the fact that the Lord's death is very meaningful to him personally . . . that he believes that Christ "his own self bare our sins in his body on the tree" (I Pet. 2:24).

There is more here. Paul says, "We being many are one bread, and one body: [Continued on page 84]"



You can spot a "friendly" church even before you enter. Monkmeyer photo

# Are You A Courteous Christian?

By Ellen McKay Trimmer

*Your church manners may be responsible  
for one-time visitors.*

**F**MILY Post would be shocked at the church manners of the average Christian. She would never guess from our behavior that the Bible, our standard of conduct, tells us, in I Peter 3:8, "Be courteous." Let us take a look at ourselves objectively, you and I, and I think we'll notice that our manners are showing.

There is the matter of courtesy to newcomers. We tell our church guests that they are welcome when many times our actions contradict our words. How much do we put ourselves out to see that our visitors feel at home and comfortable? After all, good manners are really just thinking of the other fellow's comfort before our own.

A few Sundays ago I watched a newcomer enter a Sunday school. He walked down the aisle to where the Young Men's Class was seated and paused awkwardly at the end of the seat. No one offered to move over so he slumped shyly into the pew behind the others, and sat there alone during the whole worship program.

What was wrong with these Christian young men? They were suffering from an ailment very common in church circles—"immobility." The first symptoms of this disease are: great reluctance and extreme hesitation to relinquish the end seat of a pew. Soon the victim of this strange malady reaches the stage where only those bold enough to demand an entrance or slim enough to slip by him are able to qualify for a seat in his row.

There is another very peculiar habit common among girls. They try to make

a newcomer feel at home by surrounding her with animated conversation but never quite including her in it. They believe that they are showing her what a friendly crowd they are. Instead, they are telling her that there is an inner circle of close friendship in their church in which she is not included. A visitor, approached in this manner, feels more or less like a stray dog at a family picnic—there, but not wanted! She wonders whether to burst right into the conversation uninvited, or to retreat quietly out the door. Is it any wonder our churches are shocked at the number of visitors, including young people, who pass through our doors every year and never return? If Christians improved their church manners perhaps many of these "one-timers" would come again.

There are scores of little courtesies we all know but neglect to practice to make our church manners look shabby. Sharing a hymn-book or Bible with a visitor, showing a newcomer to the washroom or coat rack, properly introducing a guest—these are all included in the command of our Lord, "Be courteous."

Perhaps we do qualify as a well-mannered Christian in making guests welcome. Now let us see what our church manners are telling others about our attitude to God, His House, and His Word. If you love sports, you know that it is customary for fans to arrive early at a game so that every moment of play may be witnessed from a good seat. How then does our enthusiasm measure up in our churches which we claim to con-

sider of primary and vital importance?

In this instance, young people arrive late or chat outside till the first hymn begins, and then straggle in to sit in the back seats. What do manners like these tell visitors? Simply that we want to attend as little of the service as possible and to witness it from the seats where we can hear and see the least. This impression is strengthened by the way we listen and take part in the service. If visitors see that every latecomer captures our gaze, and every crying baby steals our interest, he is sure that the service is not worth anyone's attention, and that includes him.

Little wonder an unsaved visitor loses his desire to come the second time when he sees Christians replacing attention to God's Word with reading papers, viewing snapshots, admiring sweethearts, telling jokes or trimming fingernails. Our poor manners are telling needy souls that God has nothing to say that is worth listening to.

Perhaps our worst offense is during the close of the service. These last vitally important five minutes are too often filled with the rustle of Christians putting on coats, gathering up belongings and whispering plans for after-church socials. Little interest (let alone prayer) is given to the fact that the pastor is inviting the unsaved to accept Christ as Saviour.

May God forgive us and help us as Christians to heed Peter's admonition to "Be courteous"! If we really care about the unsaved, if we really care about God and His Word, let us improve our church manners so that the outsider will see that we do care. Who knows? Perhaps if you as a young person brush up your manners, delinquent "oldsters" will follow your example!

END



# A New Look at the Old Book

## DANGERS IN BIBLE STUDY

By Wally Howard

**O**UT in Colorado, where I recently moved, the fastest growing sport (and the fastest moving!) is skiing. Come any weekend in winter and see people by the thousands board the ski trains or drive to their favorite slopes for an exhilarating day in the snow. It's great fun to ski, but it's not without its dangers. That's why ski areas have their patrols and first aid equipment and stretchers and ambulances. Ski instruction begins with learning how to keep from getting hurt. It starts on a negative note.

Take driving a car. If you're nearing sixteen and the time when the law will allow you to drive you may be taking driver training. Good driver training, like ski instruction, begins on a negative note. It emphasizes the dangers of driving and teaches you how to keep a car under control.

Did you ever realize that people could get hurt studying the Bible? Well, they can—and since we are starting a series of practical articles on how to study the Bible for ourselves we might as well start on the negative note too. This should have a twofold effect. It should help you get started right, and by setting the whole purpose of Bible study in right perspective it ought to make you want to experience the thrill for yourself. It's my prayer that I may whet your appetite. So let's get to the dangers.

I find three of them set forth in the Bible itself, in the little letter written by that watchdog of the first century, the apostle James. This man James, a brother of the Lord, was a stern, uncompromising man, the kind who put the fear of God in other folks. He was severe with himself and he expected other Christians to discipline themselves just as severely.

So when he comes to Bible study he insists on the proper attitude. "Put away all filthiness and rank growth of wickedness," he warns, "and receive with meekness the implanted word, which is able to save your souls. But be doers of the word, and not hearers only, deceiving yourselves. For if any one is a hearer of the word and not a doer, he is like a man who observes his natural face in a mirror; for he observes himself and goes away and at once forgets what he was like. But he who looks into the perfect law, the law of liberty, and perseveres, being no hearer that forgets but a doer that acts, he shall be blessed in his doing" (Jas. 1:21-25).

Here, James runs up three danger signals: the danger of pride, the danger of formalism, and the danger of hypocrisy. They overlap somewhat, but let's consider them one by one.

*The danger of pride.* James must have known how subtle pride is when he wrote, "Receive with meekness." For, strange as it may seem, the study of God's Word may produce pride rather than humility.

Have you ever seen someone carry a Bible in a way that suggested that he felt himself to be better than others? Or someone to whom attending a Bible class was a sign of spirituality? Or someone schooled in Bible memory work who looked down on those who weren't?

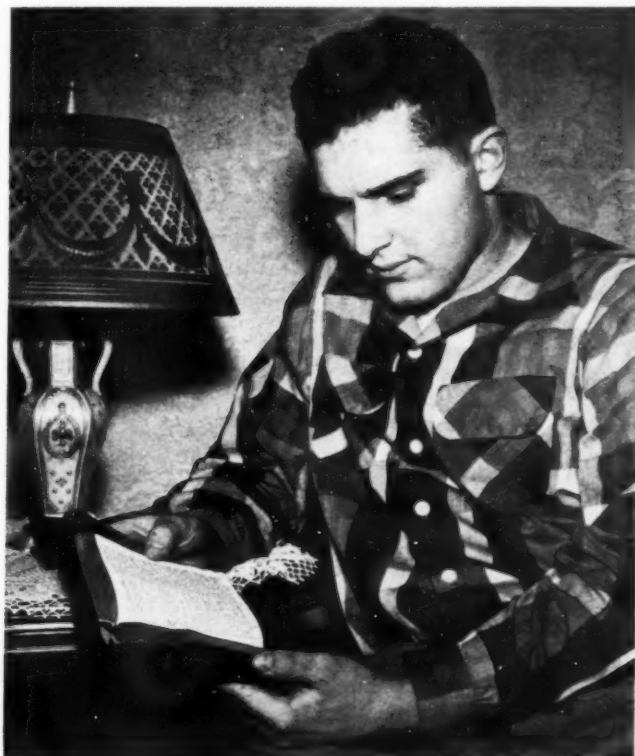
Any such result shows that the Bible has been approached with the wrong attitude. The Bible judges us, it lays bare

our hearts, as the writer to the Hebrews said so forcibly when he wrote, "The Word of God is living and active . . . discerning the thoughts and intentions of the heart. And before him no creature is hidden, but all are open and laid bare to the eyes of him with whom we have to do" (Heb. 4:12, 13). The writer does not distinguish between God and His Word. When we read the Bible aright God confronts us and we stand humbled and undone. If this is so, what kind of Bible study is it that can produce pride and superiority?

There's a good antidote for this kind of pride. It is to realize with the apostle Paul that "if any man think that he knoweth anything, he knoweth nothing yet as he ought to know" (1 Cor. 8:2). What we know of God is like a thimble-

*[Continued on page 85]*

Are you serious about wanting a first-hand knowledge of God? Luoma photo



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## FUN FORUM

## Circus Party

By Virginia Newitt

**S**PRING has sprung, the grass is riz; I wonder where the birdies is." But you don't have to wonder where the circus is. "The answer is: "On the road." Balmy spring days always put these happy wanderers in a traveling mood, and they pack their trunks, tents, and paraphernalia and head north. This month we are going to bring the circus into our midst with a carefree, happy circus party.

A big room is essential, for this is going to be a noisy party! Decorating should be a challenge to you—circus posters, gaudy banners, simulatedideshow entrances, balloons, hot dog stands, ice-cream vendors, cotton candy stands, etc. Add anything else that is "circus-y" to create the proper atmosphere. Written invitations are always nice. Post cards with a clown motif can convey all the necessary information.

A ringmaster with white riding breeches, tail coat and high silk hat, with whistle or gun will direct the games. And here is a project for three or four of your zaniest fellows—the clown acts! Between games they charge out unannounced, just as in the circus they come between acts, and commit all sorts of mayhem. Circus clowns are very proud of their individual make-up and costumes and never copy one another. In the same way their acts become classics in circus lore. But we are going to copy the very best ones. If your clowns work out several really clever stunts they will be the hit of the party.

For our purposes it will be well to have the group divided into teams. Many of our circus games and stunts will lend themselves to team play. You may do this by pinning team identification on each guest as he arrives, using animal cutouts such as lions, tigers, bears and

panthers; or, more simply, using different colored tags.

Here are a few fun-things your circus goers can try their hand at as they arrive. Did you ever play tiddly-winks in water? On a folding table put a wide bowl filled with water. In the center of the bowl *completely submerge* a small jar or bowl. Have a supply of large size tiddlywinks in varied colors, each color counting for a certain number of points. The object is to flip the tiddlywinks in the usual manner, only they must land in the small jar submerged in the large bowl. Hang a sign on the table reading, "Game of Skill! Try your hand—Fun for everyone" (or something like it). Have a fellow make like a sideshow barker and you will have plenty of customers.

Next attraction on the midway could be a balloon shaving contest. For this you will need balloons, a pressurized can of shaving cream, towels or tissues, and a razor. The object of course is to shave the foam off the blown up balloon in the shortest time without breaking it.

Add whatever else you like to your midway. Clowns can goof around during this time, too.

When everyone has arrived we will have the "Parade of the Puzzling Proboscises" or the "Greatest Little Freak Show on Earth." String one or two sheets on a clothesline along a wall from approximately shoulder height to the floor, with just enough space behind it for a row of persons to stand. Above this fasten a long strip of paper (butcher or tablecloth paper) which has a row of small oval shaped holes cut in it. Paint goofy faces on it if you like, but be sure to number the holes. Line the fellows up behind the sheet, each with his nose poking through a hole. Gals with pencil and

paper in hand try to identify fellows by noses. After the winner has been determined the clowns appear with one of their stunts.

Now is the time to separate into teams for a few fast rounds of circus fun. First the blindfolded tricycle race. Borrow these from younger brothers or sisters, one for each team. You will also need a bell for each team to be fastened at the finish line. Here is the scoop—each team member in turn is blindfolded, rides the tryke to the finish line, rings the bell, rides back to his team. First team to complete the process wins.

The tight wire act—skillful balancing game for two's. You'll need an umbrella for each team and chalk a line or taut string from starting line to finish line for each team. Two members of the team face each other, one with his back to the chalk line. With right hands they both grasp the umbrella handle, left hands placed on each other's shoulder. Now with one backing up and the other going forward they walk the chalk line to the finish, then back up so the other person is going backwards to their team again. If their feet miss the line, or they let go of one another, they must start over again.

Third round for teams is Trained Seals—also for two's. With hands in armpits so elbows flap like seal flappers, two team members face each other and holding a medium-size rubber ball between their foreheads, they proceed to the finish line where they must both climb on a box, ring the bell with one flipper, climb down and return to the starting line again. Any mishaps along the way means starting all over, and remember—no hands! Orange crates or wood packing boxes, one for each team, will do.

After these team games everyone should be ready to watch the clowns again.

Here is a rough and tumble stunt that should be good for lots of laughs. Have each team choose their hardest fellow, round up those tricycles again, and have a Circus Fat Lady contest. Each fellow dons a large size woman's dress (the baggier the better), then his team blows up balloons inside it, arms, back and front, till he is a veritable Circus Fat Lady! Arm each man with a pair of kitchen tongs.

Then the chase is on! Mounting the tricycles they chase each other around pinching with the tongs and trying to break the balloons. They are eliminated one by one as they are completely deflated. Last man with a whole balloon on him wins for his team. Alternate "weapon"—a common pin taped to a finger so it won't be lost in the melee. This would be faster, perhaps not quite so much fun.

Are the clowns ready with another act? Bring 'em on!

A novel idea for refreshments at our circus party would be to have the hot dog stands, etc., purveying their wares all during the evening. Sell them at cost and your guests can do exactly as they would do at the circus—stuff themselves on hot dogs, pop, pink lemonade, cotton candy, ice cream, popcorn and candy



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bars.

For a pleasant finish to such an active evening have everyone sit on the floor for a session of singing novelty songs (one of them, "The Man on the Flying Trapeze." of course!).

The question may arise, is it possible—or even advisable—after such a hilarious evening to have anything of a devotional nature at the close of the program?

Well, first of all, your conduct all evening should show a happy Christian spirit. One of the most glaring differences between Christians and those who do not belong to Christ is in the way they have fun. Then, too, singing is always a good way to quiet a group down. So, if it seems in place, choruses and gospel songs may certainly be used to add that pleasant and sincere word of testimony to the evening.

In the matter of devotions, as in everything, you must seek the Lord's leading. But be sure to close the party with a cordial invitation to newcomers to attend your Sunday services and youth meetings.

Hope you have fun at the circus! END  
Next month: Memorial Day breakfast, first outdoor gathering of the year.

### The Lord's Supper and You

(Continued from page 79)

for we are all partakers of that one bread" (I Cor. 10:17). Here, Paul's emphasis is on the unity of the church. "One bread . . . one body . . . all partakers." So, when we eat the bread in the communion service we bear testimony to our own personal union with the Christ who died for us and rose again, and our union with every other individual who sustains a like relationship to Him.

Now, how about the "cup"? Our Lord's explanation of its meaning is very clear. He said, "This cup is the new testament in my blood, which is shed for you" (Luke 22:20). In other words, when we drink of the cup, we assent to the principle laid down in the Old Testament: "The life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh atonement for the soul" (Lev. 17:11).

And we also give assent to the very wonderful New Testament truth that we are "not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ" (I Pet. 2:18, 19), and "the blood of Jesus Christ . . . cleanseth us from all sin" (I John 1:7).

The question arises: Who may partake of the Lord's Supper? Remember that the Supper commemorates a new beginning with God and a separation from the world, and that both are based upon the sacrifice of Christ. Remember too that the elements used in the Supper are symbols of the death of Christ, and that those who partake are one with Christ and with all others who are in the same relation to Him.

Remembering all this, it is obvious that

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participation in the Lord's Supper is limited to true believers who recognize the difference between themselves and the world and seek to order their lives accordingly.

Let's be careful here on one problem that always comes up. In I Corinthians 11:28 Paul exhorts, "Let a man examine himself, and so let him eat of that bread and drink of that cup." When you and I do a little self-examining, our first thought is to stay away from the Lord's table, because we see how very far short we have come of the divine standard.

But the verse doesn't say, "... and so let him stay away," but "... and so let him eat."

The way it works is this. When we examine ourselves and see our shortcomings we tend to become very discouraged. But then we realize the basis of our relationship with God is not after all our own behavior but what Christ has done for us.

Realizing this, that Christ our Passover is sacrificed for us, we gladly and reverently keep the feast with sincerity and truth as often as we can, "till he come."  
END

## A New Look at the Old Book

[Continued from page 81]

ful of water scooped from the vast ocean. I have a friend who often turns to Isaiah 40 and reads of God's greatness. He says

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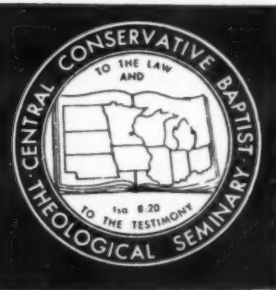
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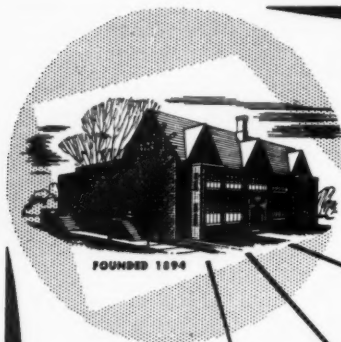
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it shrinks his big head.

I'm not suggesting that we can't know things for sure. We can. Our knowledge of God can correspond to reality. We can say "I know," and rejoice in God-given assurance. But we will always have to say with Paul, "to know the love of Christ which surpasses knowledge" (Eph. 3:19).

It would do us all good to bow before the Lord's enlightening statement in Luke 10:21: "Thou hast hidden these things from the wise and understanding and revealed them to babes." If we come to understand God's truth we are classified as "babes." That's because it is God's prerogative to make Himself known, and He chooses to reveal Himself to those who approach Him in childlike humility and trust.

*The danger of formalism.* James speaks of God's truth as "the implanted word." The picture is of a seed with life-giving power. There is a kind of Bible study that is deadening, and there is a kind that is life-producing.

What do you suppose Paul meant in I Corinthians 8:1 when he wrote, "Knowledge puffs up, but love builds up?" Surely he meant that knowledge acquired only in a formal way swells the head, while knowledge applied to life swells the heart.

There is no point in "knowing the Bible" just for its own sake. The Bible is only a means to an end. It is Christ we must know, and the Bible is the means to knowing Him. But if we memorize verses, and learn Bible stories without coming to know Christ better we miss the encounter with God which is the whole point of Bible study.

Knowledge must be related to life. The stories in the Bible must divulge their meaning and interest with our lives today. The Word of God must germinate and produce life.

And you don't want it any other way. You aren't going to work up any enthusiasm over Bible study that doesn't get to your daily problem and anxieties, your hopes and your ambitions.

*The danger of hypocrisy.* James concludes, "Be doers of the word, and not hearers only." The warning is against splitting your life into two lives; one, what you profess to be; the other, what you really are.

The church of Jesus Christ is plagued with hypocrisy. People talk one way and act another. They hear God's Word but they don't do it. And the unbelieving world has no better excuse against believing than to point to the obvious insincerity of many professing Christians.

The danger is that hearing without doing eventually leads to no hearing at all. Learning ceases when there is no heart response to the truth. This is what Jesus meant in that mysterious statement in Mark 4:24, 25: "The measure you give will be the measure you get." And John 14:21: "He that hath my commandments and keepeth them . . . I will love him and manifest myself to him." And Hebrews 5:14: Deeper truth is "for those who have their faculties trained by practice." Etc., etc., etc.



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How much do you want to know God? Are you serious about wanting genuine, first-hand knowledge of His wishes for your life? Then give yourself wholeheartedly to Him. In humility and sincerity ask Him to speak to you through the Bible. No learned "technique," no "gimmicks" will open its truth to you, but only a determination to submit your life to its revelation and obey it implicitly. After all, Jesus stated the principle of learning spiritual truth quite plainly when He said, "If any man will to do his will he shall know" (John 7:17).

✦ In conclusion here's a suggested study for you to follow this month that will highlight what we have been discussing. The point of the study is to learn how to take a story that is recorded in the Bible, find its lesson, and apply it to Me, U.S.A., 1957.

Passage: Acts 4:1-33

Assignment: Read the passage carefully several times. Be sure you begin with prayer in the attitude suggested above. Read it completely through each time. Read it out loud if it will help you concentrate. Then do some writing.

First, write the story again in your own words. Give all the background you can gather from the chapters that precede. Put your imagination to work, but be true to the story as it is recorded. Second, state what principle this story teaches for all time. Third, state specifically how this principle could be applied in your own life: (a) to your relationships with your parents and brothers and sisters at home; (b) to your relationships to teachers, principal, and students at school; and (c) to your "crowd" whoever they may be. Writing these things down will help you to formulate them precisely and also will give you a chance to check back on your progress.

So long for now. Next month I'll be back with more helps for a rewarding new experience with your Bible. Keep in the Book! END

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Between them stands a great host of resurrected dead whose names are not written in the book of life. For them there is no escape; they are caught between the throne and the fire.

It is a picture of the end time. But, thank God, the end is not yet. Today the same Shepherd-God whose anguished voice echoed in the Garden of Eden is still calling: "Whosoever will, let him take of the water of life freely."

For you it may be His last call. What will you answer? The choice between the lake of fire and the water of life is yours now.

THE EDITORS

(Read the following passages aloud: Revelation chapter 20, verses 11-15; chapter 21, verses 1-6; Genesis chapter 3, verses 6-9; John chapter 7, verses 37-39.)

Accepting God at His Word, I now receive Jesus Christ as my own personal Saviour and Lord.

Name.....

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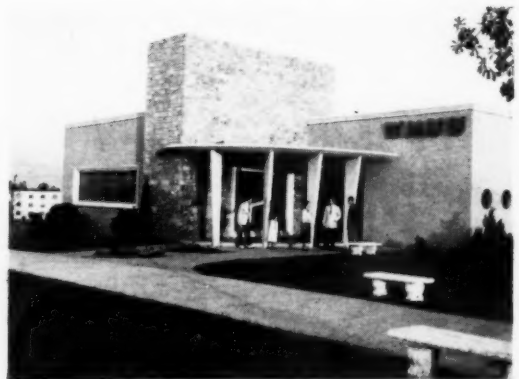
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